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A
DISSERTATION
ON THE
PROPER NAMES OF PANJĀBĪS,
WITH SPECIAL REFERENCE TO THE
PROPER NAMES OF VILLAGERS
IN THE
EASTERN PANJĀB

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P R E F A C E .

SINCE writing the following pages I have been enabled, through the kindness of Mr. Denzil Ibbetson, C.S., Deputy Commissioner of the Panjâb Census of 1881, to obtain the whole of the Census Records of the Ambâlâ Cantonments in 72 vols., MSS., in the Persian character, and also 2 vols. of the Records of each District of the Panjâb, or 64 vols. more, in all 136 volumes. I had previously in my possession 17 other vols. of the Ambâlâ District Records, so that I have now 153 volumes of material to work on. Each of the District sets consists of the record of one village and one town block, so they contain between them the names of the rustic and urban populations of all parts of the Panjâb. As each volume contains on an average 500 names, the total number of names at my disposal now for investigation is about 75,000, and it is clear from this fact that if ever the leisure should accrue to investigate all this mass of material the question of modern Panjâbî human nomenclature should be finally set at rest.

The work of investigation, however, as represented in the pages of this little book, should be looked on as merely in its infancy, for I have been enabled so far to consider, in addition to my private collection, only those names to be found in 5 of the Ambâlâ Census volumes. There is, besides, on every point raised in this dissertation a large quantity of undigested material, not very difficult of access, to be found scattered over the Panjâb, but want of leisure has prevented me from including it.

I see my way to a thorough investigation of the material already collected, but cannot say, even approximately, when the work is likely to be completed ; and since the collation of the comparatively small number of names already examined,

seemed to give preliminary results on all points connected with them, except that of the spread and local distribution of names, I have thought it best to publish what has been already accomplished, than to wait on indefinitely for an opportunity of doing more; especially as, for all I know to the contrary, no researches have as yet been made into modern Indian Aryan nomenclature, and therefore nearly all my information is new to scholars.

This is my excuse for making public the results of an avowedly incomplete study of the subject.

My thanks and acknowledgments are due to my friends Messrs. Denzil Ibbetson, C.S., and William Crooke, C.S., for kindly aid rendered me throughout, to Shibbû, formerly Mîr Munshî of the 63rd Regt., to Faizu'llah Khân, Mîr Munshî of the 9th Lancers, and to Dârogha Chainâ Mall, of Ambâlâ, for the intelligent manner in which they procured and gave me the information I required of them, and also to the Government of the Panjâb for the generous support which has enabled me to risk the publication of my manuscript.

I would add that my reason for inserting such long lists and tables of names into the body of this book is that in the present stage of the investigation they are necessary: facts being now more valuable than theories.

R. C. TEMPLE.

Ambâlâ, Panjâb, April 1883.

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CHAPTER I.

It has long been recognised in Europe that the proper names of men and women are well worth study for the sake of the indications they give of the national life, the racial history and the course of civilization of those that have invented them. The subject has been deeply examined on its many sides, archæological, antiquarian, literary, historical, philological and ethnological, and is still being vigorously prosecuted. Even in the last number of the *Journal of the English Anthropological Institute* to hand,* is an enquiry by Dr. Beddoe, F.R.S., into English surnames with a view to ascertaining the racial components of the modern English nation and their numerical relation to each other. In India, however, as far as I am aware, the subject is still untouched, and its students must, therefore, if I am right in this assumption, begin at the beginning with the result of being very restricted at first in their field of research. The title of this dissertation has, for this reason, been purposely chosen in order to show the exact scope of the present enquiry. In a large country like that geographically known as the Panjâb, with its arbitrary political boundaries containing within them many tribes, races and peoples, who have at least three chief religions, what is true of one portion is not necessarily so of another. Remarks and observations applicable to the East may not be so to the West or South, and in the title it is said that the remarks herein relate especially to the Eastern Panjâb, because the *data* on which they are based were mostly gathered in the Ambâlâ District and neighbourhood, where the Hindû element largely predominates, and, because, though the facts to be there observed are also more than probably true in the main of all those portions of India chiefly influenced by the Aryan races and the Aryan religions,

* November 1882, vol. XII., pp. 231-243.

it would be premature to hold, without precise *data* to go upon, that they are so of, say, the Western Panjâb, where the Muḥammadan religion and foreign influences are so powerful. It has been further noticed that the more educated and civilized urban populations, speaking the Hindî language in the widest application of that term, bear names that differ widely from those of villagers. I am far from being prepared to say that this is an absolute fact, but since it may be so, and as my observations extended only to village populations, the title of the present work was further restricted, as having special reference to the names of villagers.

It may be here remarked that a careful examination of the proper names to be found in the Census Returns of the great Cantonnments of Ambâlâ and Merâth (Meerut), would give most valuable general results, because *there* are collected together large heterogeneous populations of all sorts from every part of Aryan India, Pûrbîâ and Panjâbî, Hindû and Musalmân, Sikh and Jain, high and low, polished and uncouth, urban and rustic, and *there*, too, flourishes the innumerable Śûdra, in all his endless variety. The chief value of examining their names would be that the spread over India of the phenomena to be observed would be sufficiently well ascertained to form at any rate a good basis for future investigation. It should be remarked, also, that many of the assertions made herein are based merely on the limited enquiry that I have been so far able to make, and that, therefore, strictly speaking they are tentative. Their correctness could only be really tested from an extended examination of proper names, and this could probably be most satisfactorily done by collating a percentage of the names to be found in the Census Returns of 1881, say, 1000 names from each District in the Panjâb. The *data* thus acquired would be genuine in themselves, and be sufficient to prove all that would require proof.

The facts, on which the present observations are based, are in two sets :—

Firstly.—Through the kind offices of Mr. Ibbetson, C.S., Deputy Commissioner of the Census, Panjâb, the Census Returns (in 17

vols., MSS., Persian character) of the villages of Bibiâl, Gadaulî, Khârwan, Isma'ilâbâd and Rattewâlî, in the Ambâlâ District, were handed over to me for examination. They contain the names of some 10,000 persons, and the villages were purposely selected as representing fairly the whole District rustic population. These names, then, are as genuine as they can be made, but I have not had time unfortunately to examine more than five of the volumes, containing only the names of 2,846 persons.

Secondly.—Some time previous to the collation of these MSS., I had been collecting the names of Hindûs, with a view to finding out anything I could about them, and had got together a small collection thus of 1,133 names.

The results of the researches have been compiled into two tables, with a view to showing as regards the first set, the frequency with which each name occurred, and in what castes or classes of Hindûs and Musalmâns it was to be found, and how often. The names were divided into male and female, and sub-divided into Hindû and Musalmân. The male names had a further sub-division into "children," to ascertain the truth of a fact often asserted to me that Hindû male children's names differed from those of male adults. This, I think, it is now safe to say is emphatically not the case. The table of the second set is designed to show the derivation, form and meaning of Hindû names, and the 1,133 names are therefore grouped into 186 sets under 21 heads to exhibit these as clearly as possible. Under "Form," the names are divided into Male, Female and Diminutive, and the Male into Simple and Compound. Under "Sense," they are divided into Literal and Applied. It cannot be pretended that this table is as satisfactory as the first, owing to the unavoidable uncertainty of private enquiry, but all was done that could be done to enter up only such names as are actually known to exist. Possible and legitimate forms were not received, simply because it is more than likely that somewhere or other they are in use.

I give here a list of the castes in which the 1,000 Ambâlâ village names are to be found distributed, which shows that the table represents the names of persons of all the ordinary Eastern Panjâbî

gradations of village society, though it does not in itself pretend to be anything more than a compilation of the caste names that the people gave themselves at the Census :—

Hindûs, 32.

Bâdhi	Chhîmbi	Kahâr	Nimakgar
Bairâgi	Chûhrâ	Kâith	Pâdhâ
Baniyâ	Ḍogar*	Kalâl	Râjpût
Baqâl	Faqîr	Kambo	Sikh
Bârî	Gaḍarriâ	Kumhâr	Sunâr
Bhât	Gûjar	Lohâr	Tarkhân
Brâhmaṇ	Jât	Mahâjan	Ṭhaṭherâ
Chammâr	Jhinwar	Mâlî	Ṭiwânâ

Musalman's, 19.

Barhât	Jogî	Nâi	Sayyid
Dhobi	Julâhâ	Nilgar	Shekh
Ḍogar*	Lohâr	Paṭhân	Sikligar
Ḍom	Mîrâsî	Qureshî	Sunâr†
Faqîr	Muniâr	Râîn	

* The same as Ḍuggar, a labouring class.

† All the tables in this work are where possible in alphabetical order for easy reference.

CHAPTER II.

THE primary object of all human nomenclature is, of course, to distinguish individuals, and to this object every system of naming has been mainly directed, but, owing to their infinite numbers wherever human beings congregate, this object is not so easy to attain as one would at first sight suppose. The difficulty of devising names, which shall be really distinguishing, is very early felt in every community, and many are the expedients adopted in the world to overcome it. None can be called really successful, except perhaps the Dravidian system of adding to a man's name, that of his village and district, or home. The modern European system of surnames is only moderately successful, as may be gathered from any list of names one may chance on. *E.g.*, even in a Regiment such a name as "John Smith of B Company," often fails to finally distinguish a man, and "John Smith" of any hamlet one is likely to mention would be nearly sure to fail to do so. In India, where surnames are practically unknown, names of men and women so conspicuously fail to finally distinguish them, that it is necessary to add the parental and caste names, and even then, until the age is superadded, only doubtful success is attained. Bad, however, as the Indian Aryan method of nomenclature is, it is so far better than the Muḥammadan, (in which a vain attempt was originally made to ring the changes only on the names of the saintly founders of their religion, and on the so-called 99 names of God,* leading to most fantastic results), that the Musalmāns have practically adopted it in India. This, I think, the tables conclusively show.

The first point, then, that comes under consideration in examining these Panjābī names, is to ascertain what attempts to attain the object of distinguishing individuals are visible therein.

* The "99 names of God" have existed apparently only in the imaginations of European writers. The "Most Comely Names of God" are of an indefinite number in reality. Mr. Redhouse, *Journal of the Royal Asiatic Society*, vol. XII., N.S., pp. 1-69, gives a list of 552, and there are doubtless many more to be found up and down the Qurān.

Now, the first thing to notice is, that in the Census table 2,846 persons bear between them 1,067 separate names, or, in other words, each name does not on an average occur 3 times in 3,000 persons. These names were taken about 570 each from 5 villages, and it is possible that so great a variety would not be proportionally maintained if the whole 10,000 names of the said villages were fully examined, but I am persuaded that it would not be very materially diminished. Out of these 1,067 names only 148, or 14 per cent., occurred 5 times and upwards, while not a single name reached an average occurrence of one per cent. in the population; the nearest approaches being Jiwani, Nârâyanî and Shibbî, 28 times each, and Nathû, 27 times. On the other hand, 53 per cent., or more than half, occurred but once. The following is a list of the names occurring more than 5 times, and is given as an indication of what names are commoner than usual :—

<i>Twenty-eight times, 3</i>		
Jiwani	Nârâyanî.	Shibbî.
<i>Twenty-seven times, 1</i>		
Nathû		
<i>Twenty times, 1</i>		
Hirâ		
<i>Nineteen times, 2</i>		
Jamni	Mangal	
<i>Eighteen times, 2</i>		
Bhagwânâ	Rânî.	
<i>Seventeen times, 3</i>		
Gangâ Râm	Gulâbî	Rahim Bakhsh.
<i>Sixteen times, 3</i>		
Ido	Kâlû	Shâdî
<i>Fifteen times, 7</i>		
Chhajjâ	Kirpî	Nâno
Kâhnâ	Mangalî	Telû
<i>Fourteen times, 1</i>		
Buddhî.		
<i>Thirteen times, 6</i>		
Badâmî	Kâhnî	Rahîman
Chûhî	Nânkî	Sebî

Twelve times, 3

Bārā	Dusaundhi	Tulsān
-------------	------------------	---------------

Eleven times, 6

Kanhāya	Nabbī	Shankari
Miriā	Rāmji Dās	Shibbū

Ten times, 10

Āst	Gulāb	Karam Bakhsh	Udmī
Bansi	Har Devī	Nānak	
Durgī	Jinā	Partāpi	

Nine times, 10

Abelā	Chhoṭī	Kallū	Rāmsaran
Allah Bakhsh	Chhoṭū	Karīman	
Allahdiā	Jhaṇḍo	Rāmānand	

Eight times, 12

'Azīman	Harnām	Mārū	Munshī
Bishnī	Jio	Maullā Bakhsh	Sardhi
Gyāno	Kaurī	Mīrān Bakhsh	Saidāgar

Seven times, 22

Āso	Bhawānā	Kāhno	Rājān
'Atarī	Bisso	Kirpā	Sāhibi
Badāmo	Chhoṭo	Kundan	Sāhibo
Badhāwā	Dulā	Matsaddī	Wazirā
Barkat	Jai Devī	Nandī	
Basantā	Jawāhiri	Nankū	

Six times, 18

'Aliā	Hiro	Jānki	Raliā
'Alī Bakhsh	Imām Bakhsh	Kāko	Rām Devī
Āsā Rām	Jamnā	Mūli	Ugdī
Gopālā	Jānan	Munnī	
Gur Dei	Jāni	Nāthū	

Five times, 37

'Āzima	Gauhari	Mahā Kanwar	Rai Kanwar
Basanti	Gyāni	Māmān	Rājā Devī
Bholā	Jai Rām	Muhammad Bakhsh	Rājī
Bibi	Jawāhirā	Nandū	Rām Lal
Bir Singh	Jebo	Nanhi	Sarūpi
Birū	Jhoṭo	Nārāyanā	Sundar
Draupati	Kīmā	Nathā	Zebo
Dwārki	Kishnī	Nathan	
Ganeshī	Kiwāriā	Pirdiā	
Gangā	Kur Dei	Prabhū	

The fact then has become patent that the Panjâbîs attain individuality of nomenclature by an enormous variety of names. The greatness of this variety may be illustrated by the fact, that my lists of 2,000 odd names by no means include even all those of my servants, public or private, or of the natives about me, or of my native acquaintances. It exists everywhere, and in all classes of society. Thus, in a list of 77 eminent persons exempted in 1881 in the Panjâb from attending the Civil Courts, only 5 names occur more than once and none more than twice. Even these are easily distinguishable, as Miân Suchet Singh, Râmgarhiâ and Kanwar Suchet Singh, Âhlûwâlîâ. Also, in a list of legal practitioners for the Panjâb for 1881, out of 231 names only 18 occur more than once; of these two only, Kanhâyâ Lâl and Gopâl Dâs, occur more than 4 times, and two only, Karam Chand and Mâyâ Dâs, occur 3 times. Lastly, the names of the various Municipal Commissioners for the Panjâb for 1881 are interesting, as showing the same results. Thus, in Siâlkot of 45 names, in Jhang of 20, in Gurgâon of 62, in Muzaffargarh of 27 and in Kângrâ of 33, all differ from each other. In Derâ Ghâzî Khân out of 50 names, only one occurs twice. In Ambâlâ out of 60 names one occurs twice and one thrice, and out of 149 names in Hissâr, three occur twice and one three times.*

Let us now see how these many variations are arrived at. A glance at the tables shows that it is done by varying the terminations of the words, and adding to the words so varied certain complements. Keeping this fact in view, it was found that in the second list 1,133 names could be arranged under 186 groups of words having a common derivation, *i.e.*, each name had six varieties, but I feel pretty sure that this number understates the actual amount of the varieties to be found existing in every-day life. In the 1,000 names of the first list each root word gives rise on an average to three derivatives, the proportion being kept down by such purely religious names as Arjânand, Bhagrathî, Bhawânî, Bishambar, 'Âtâ

* The ancient Greeks had but one name, and attained individuality by an endless variety of names. *Vide Smith's Dictionary of Greek and Roman Antiquities*, 2nd Ed., 1863, Article *Nomen*, by Schmitz, page 800.

Muḥammad and so on, which cannot well occur more than once. Some words in the list have many more derivatives, as *bîr*, warrior, which is found in 11 names. It should be borne in mind that, however closely related to its congeners, each variety can safely designate a separate individual, and for practical purposes is a separate name. *E.g.*, Nathâ, Nathî, Nathû, Natho, Nathân, Nathan, Nathî Râm, Nathû Mall, Nathâ Singh, Nathû Rai, could all easily be made to stand for really distinct personages, just as Mary, Minnie, Marie, Moll, Molly and Miriam could legitimately give names to different girls in England.

These terminations of names may be divided into Male, Female and Male Diminutive. Theoretically these last should be applied only to children; as a matter of fact, however, they are not so restricted.

The Male terminations are—

â, c; î; iâ; û, ûû, wâ.

an and o also occur, but under exceptional circumstances.

The Female terminations are—

o, oû; ân; iâ; î, vî; an, nî; â; rî.

Exceptionally also û. Muḥammadan names have besides a.

The Male Diminutive terminations are—

û, ûû; nû, nûn; rû.

In order to trace out the reasons for the existence of the various terminations and the relation they bear to each other, cases where male, female and diminutive names from the same roots were found to exist side by side have been compared, and the results tabulated into eleven groups of terminations. Thus—

Male.		Female		Diminutive.
		<i>Group I.</i>		
â	corresponds to	o	and to	û
â	" "	o, ân	"	û
â	" "	o, î	"	û
â	" "	o, ân, î	"	û
â	" "	o, ân, iâ	"	û
â	" "	o, î, â	"	û
â	" "	oû, â	"	û
â	" "	â	"	û
â	" "	ân	"	û
â	" "	ân, î	"	û

Male.

Female.

Diminutive.

Group II.

and to

â, î corresponds to
 â, î " "
 â, î " "
 â, î " "
 â, î " "
 â, î " "
 â, î " "

o
 o, ân
 o, ân, î
 o, â, î
 ân
 iâ
 î

"
 "
 "
 "
 "
 "
 "

û
 û
 û
 û
 û
 û
 û

Group III.

â, e " "
 â, e " "
 â, e " "

o
 o, î
 î, iâ

"
 "
 "

û
 û
 û

Group IV.

â " "
 â " "
 â " "
 â, î " "
 â, î " "
 â, î " "
 â, î " "
 â, î " "
 â, e " "

an
 an, iâ
 an, o, î, û
 an
 an, o
 an, o, î
 an, o, vi
 an, î
 an, o, î

"
 "
 "
 "
 "
 "
 "
 "
 "

û
 û
 û
 û
 û
 nû
 û
 û
 û

Group V.

î " "
 î " "
 î " "
 î " "
 î " "

î
 î, o, ân
 î, o, â
 o, ân
 an, û

"
 "
 "
 "
 "

û
 û
 û
 û
 û

Group VI.

â, û " "
 â, ûn " "

o
 o, ân

"
 "

û
 û, ûn

Group VII.

â, o " "

â, o, û

"

û

Group VIII.

â " "

nî

"

nûn

Group IX.

â " "

ân, ɾi

"

ɾû

Group X.

â, iâ " "
 â, iâ " "
 î, iâ " "

î
 î, o
 o

"
 "
 "

û
 û
 û

Group XI.

wâ " "

î

"

û

This table shows that â, î and iâ, with the diminutive û, are the main masculine terminations, and that the main feminine terminations are o, âñ, an, î, iâ, nî and â.

Of the feminine terminations o, âñ, an and nî are distinctively so, *i.e.*, a name ending in any of these would always be feminine, except under exceptional circumstances.

Of the others I look on the masculine e as an inflected form, since it occurs mainly in conjunction with complementary additions; *e.g.*, Kachhwâ = Kachhwe Râm, Chhâpâ = Chhâpe Singh, but Dûle and Nanhe occur as simple names.*

The masculine ûñ and wâ spring from the diminutive û, as also do the feminine wî or vî; *e.g.*, Bîr, Bîrâ, Bîrû, Bîrwî (or Bîrvî); Nathâ, Nathû, Nathwâ (or Nathuâ). Similarly the feminine oi comes from o.

The feminine iâ is a diminutive form, as in Buṛhiâ, Chiṛiâ, Hiriâ. So also is the feminine ṛî (arî). Other true diminutives, masculine, are ṛû (arû) and also nû (anû) and nûñ (anûñ), which latter are derived from the old nominal terminations an and anî (nî).

When o and û occur respectively as masculine and feminine terminations the cases are quite exceptional, as, masculine, Sîto, Lîkho; feminine, Sîtû, Mâltû, Dhâmû.

To go into the derivation of these name terminations. An ordinary Hindî masculine termination of nouns is â, with î for its corresponding feminine termination. From the tables it will be seen that many masculine names in â have corresponding feminine names in î. It seems, therefore, a fair derivation for these to say that they follow the usual Hindî custom. Likewise, also, the feminine terminations an and nî may be looked on as regular formations, these being common in the language as feminine noun terminations.

The derivation of the name terminations â and î must be looked for in the respectively masculine and feminine Sanskrit and Prâkrit terminations aka and ikâ, from which last also comes the rarer feminine name termination â. Similarly, also, the rare feminine

* *af*, (= *ṣi*), is a common Eastern Hindî termination of a name, as Paraṣ, Dhulaṣ, Uḍaṣ, Gunaṣ, &c.

name termination û may be explained as a relic of the Sanskrit ukâ. For the feminine an and nî (anî) we must go to the Sanskrit masculine in with feminine inî.*

The diminutive termination û, and hence nû (anû), may be taken as derived from the Sanskrit diminutive termination aka, through Prâkr̥itic elision of the *k* and substitution of *v*. In the same way springs the masculine termination wâ (uâ), and the feminine vî or wî. All these are really diminutive forms. The feminine iâ is a direct diminutive formed similarly from the Sanskrit aka, though Prâkr̥itic elision of *k* and insertion of *y*, in place of *v*, affecting the preceding short vowel.

The name terminations, feminine řî and diminutive řû, I would look on as also being true diminutive forms, though the Sanskrit diminutives in *r*.

The masculine î may represent the Sanskrit in or perhaps iya.

The masculine iâ should be perhaps looked on as adjectival, and as representing the Sanskrit adjectival termination ika.

The terminations oñ, ûñ, nûñ should be explained as nasalizations of o, û, nû, and may be relics of old case endings.

The feminine name terminations o and ân have baffled my endeavours. As name terminations they are distinctively feminine, but as the terminations of nouns they are, as far as I know, throughout the Hindi dialects and languages distinctively masculine, and only feminine exceptionally.

There remains but the Arabic feminine termination a, the *at* of pure Arabic, to be found in such purely Muḥammadan names as 'Âzima, 'Azîma, Halîma, 'Uzma, Habîba, 'Âsha and so on.

The table of terminations shows that sometimes â and î and rarely an occur as terminations of corresponding masculine and feminine names; and this, too, as a matter of fact, happens in a very small

* Kellogg, *Hindî Grammar*, §§ 121, 122, 127, throughout writes *in* for this feminine termination: e.g., Mâlin, Dhobin, Nâin. I merely give the Ambâlâ District pronunciation, which is *an* not *in*, as Mâlan, Dhoban, Nâan.

percentage, not two per cent., of cases. Usually masculine and feminine names from the same root differ in form, as—

<i>Masculine.</i>	<i>Feminine.</i>
Bakhshâ	Bakhshan
Bholâ	Bholi
Chandî	Chando
Chhotâ	Chhoti

The distinction between masculine and feminine names is, therefore, much more clearly marked in every-day life by their form than one would at first imagine.

The terminations of names when compounded with their complements vary slightly and generally arbitrarily, but in so doing they do not exhibit anything beyond the usual amount of the apparently arbitrary variation incidental to the details of all human speech, the natural outcome of habits that have grown with time. Examples are—

Lakkhâ : Lakkhî Râm, Lakkhâ Singh, Lakkhâ Mall.

Langrâ : Langrâ Singh, Langrâ Mall, Langar Lâl.

Likhârî : Likhârâ Singh, Likhârî Mall.

Nîmâ : Nîm Singh, Nîmâ Mall.

Pahârî : Pahârî Lâl, Pahârî Râm, Pahârâ Singh, Pahârî Singh, Pahârâ Mall.

From the above remarks it will be seen, then, that given a root word for a name many forms can spring from it without even going into the complementary additions to be noted hereafter, and it is shown from the Census papers that each of these forms is looked on as a separate proper name. Let us take the word *nath*, a very common root, and we can legitimately make from it :—

Masculine names : Nathâ, Nathî, Nathe, Nathwâ, Nathiâ, Nathan, Nathû, Nathûn.

Feminine names : Nathâ, Nathî, Natho, Nathwî, Nathan, Nathân, Nathnî, Nathôn.

Diminutive names : Nathû, Nathûn, Nathnû, Nathnûn.

Of the above, Nathî as a masculine name would not ordinarily occur, nor would Nathâ and Nathan be found ordinarily as feminine

names. We may further eliminate the diminutive forms *Nathû* and *Nathûn* as superfluous, and so get at a residuum of 13 separate names derived from this one source without the help of additions, of which, say, *Singh*, *Mall*, *Lâl* and *Râm* would be readily, and probably somewhere or other are in reality, added to each of the masculine forms *Nathâ*, *Nathî*, *Nathe*, *Nathiâ* and *Nathû*, giving us 20 forms more, or altogether 33. Again by lengthening the *a* in *nath* and making it *nâth* we get another 33 forms, and the tables show that the changes on *nath* and *nâth* are thus actually rung in every-day life. This gives us 66 derivatives from this one word alone to serve as distinguishing appellations of men and women, and from this something is seen of the process by which the infinite variety of Indian proper names is arrived at, though it should not be inferred that all the possible forms a root name could take are in actual use.

Frequent allusions have already been made to the complementary additions attached to simple names. These appear to have had originally a religious meaning. I am told, too, that they were used formerly to distinguish high-caste from low-caste *Hindûs*. *E.g.* *Râm* and *Lâl* as complementary additions distinguished *Brâhmans*, *Singh* was the sign of the *Kshatriyas*, and *Mall*, *Rai* and *Lâl* of the *Vaisyas*, while the despised *Śûdras* were not permitted to use any such distinctive mark. I cannot find that in modern times in village communities their presence, form, or absence signifies any thing, except that it is considered grander to have a name like *Shivdiâl*, than to be called plain *Shibbû*; but such instances mean no more than the "grand names" our own lower classes are now so fond of do in England. The *Rai Kanwar* or the *Har Devî* of the Indian village finds her exact counterpart in the *Zuleika* or the *Letitia* of the English hamlet. The half-educated writers, with whom we surround ourselves in our Courts, are very fond of these "full names" as they would call them, and very much so are the police clerks, with the result that the nomenclature of the people exhibited in our Court records is far from correct. A little careful attention to what is said in a case will show that Prisoner 'Ali Nawâz Khân of the police report is the 'Aliâ of the evidence, and

that the Witnesses Govardhan Dâs and Durgâ Parkâsh are known as Gobrâ and Durgâ to their friends, and I would remark that 'Aliâ, Gobrâ and Durgâ are the real names of these worthies, the grander ones being used merely for the occasion. Our clerks are apt to mislead us in this respect from the same motives as lead them to turn the Brâhmanical title Misar into the Arabic name for Egypt, and to write the thoroughly Indian word *nâtâ*, relationship, as if it had been imported from Persia. I remember, moreover, a case in which a notorious criminal, who was known as Sharfu'd-dîn, throughout the investigations into his crimes from the Magistrate's enquiry to the Chief Court's final decision on appeal, being quite unknown by that name in his own village, but any of his acquaintances could have told one all about Sharfû, the highwayman. Late-ly, too, a lad of respectability was brought before me for theft, whose name appeared in the record as Murtaza' Khân, but who was known to the witnesses throughout the trial as Mujjan, and a police constable of the Ambâlâ Cantonment turns up in evidence sometimes as Mîrû, but oftener as Amîru'd-dîn.

The more usual masculine complementary forms are the following:—

Ânand	Delight	Dhan	Prosperity
Bans	Posterity	Dhar	Support
Bhagat	Saint	Diâ	Granted
Bhân	Beloved	Diâl	Kind
Bîr	Warrior	Dîn	Servant
Chalîtar	Disposition	Ditt	Granted
Chand	Glory	Dittâ	Granted
Chandar	Glory	Gyân	Knowledge*
Charan	Worshipper	Jas	Glory
Charîtar	Disposition	Jî	Lord
Dâs	Servant	Jît	Success
Dât	Granted	Karan	Asylum
Datt	Granted	Kishor	Youth†
Dattâ	Granted	Kumâr	Prince
Dayyâ	Blessing	Lâl	Cherished
Deo	God	Mall	Warrior
Dev	God	Mandab	Temple

* Gyân is "knowledge unto salvation."

† Kishor refers especially to the youth of Kṛishṇa.

Nâth	Lord	Râth	Chariot
Pâl	Protector	Râwal	Prince
Parkâsh	Light	Rikh	Saint
Parshâd	Worshipper	Sâh	Merchant
Partâp	Splendour	Sahai	Support
Rai	Prince	Sâin	Lord
Râj	King	Sant	Saint
Rakh	Preserved	Saran	Asylum
Râm	God	Sarûp	Beauty
Râo	Prince	Sen	Commander
Ratan	Jewel	Singh	Lion
Rath	Chariot	Sukh	Delight

Of the above Ânand, Bans, Dayyâ, Diâ, Jas, Ji, Saran, Sarûp, Sukh are often incorporated into the names they qualify. *E.g.*, Râjâ-nand, Harbans, Râmdayyâ, Shibdîâ, Harjas, Lâlji, Râmsaran, Har-sarûp, Râmsukh.

The feminine complementary forms are—

Dâi	Granted	Kaîwar	Princess
Dei	Granted	Kaur	Princess
Devî	Goddess	Kor	Princess
Dî	Granted	Rakhi	Preserved
Gyâni	Knowledge		

The Muḥammadan word Bakhsh,* Granted, is used as a complement to Hindû names, as Râm Bakhsh, Devî Bakhsh, Gur Bakhsh. Shâh, King, (Muḥammadan word), in mistake for Sâh, Merchant, (Hindû word), is added to Merchants' names, as Sohan Shâh, Sawâyyâ Shâh, which should be Sohan Sâh, Sawâyyâ Sâh. I have also met with the Muḥammadan word Ghulâm, Slave, thus used; Râm Ghulâm, Shiv Ghulâm : which is another instance of the curious mixture of Hindû and Musalmân words, so common in the names of Musalmâns, but rare in the names of Hindûs.

Complementary additions† are common to Muḥammadan names also, but in their case the origin appears to be in the necessity for distinguishing individuals by more than one name, which soon

* This is used also as a proper name by a queer transposition of consonants in the forms Bakhshâ, Baksâ, Bashkhâ, Bashkâ and Baskâ.

† Herklots' *Qanoon-e-Islam*, 2nd Ed., Madras, 1863, pp. 5-11.

arose from the very limited supply of proper names even in Arabia itself, and to have no derivation in the prevailing Hindû custom.

It is well known that the Indian Muḥammadans divide themselves into four main tribes, *viz.*, Sayyids, Shekhs, Mughals and Pathâns, and that all converts, "*Nae Musallim*," are included in the designation Shekh. Properly speaking each tribe has its own distinguishing complements, but even in educated society these are not adhered to, and such adherence cannot be expected among the Musalmân Panjâbî villagers, the vast majority of whom are Hindûs or aboriginal tribes, forcibly converted wholesale to Muḥammadanism, and who are still Hinduized at heart. These complements are here given by tribes, it being understood that they are so distributed only in theory, and that all are not in common use.

SAYYID.

<i>Male.</i>		<i>Female.</i>	
Jân	Life	Begam	Lady
Miân	Prince	Bî	Lady
Mir	Prince	Bibî	Lady
Śāhib	Master	Nissa	Woman
Sayyid	Prince	Shâh	Queen
Shâh	King		

SHEKH.

<i>Male.</i>		<i>Female.</i>	
'Abd	Slave	Bakhsh	Granted
'Ali	Exalted	Kuñwar	Princess
Bakhsh	Granted	Mâ	Mother
Daula	State		
Dîn	Faith		
Ghulâm	Slave		
Muḥammad	Praised		
Sharîf	Praised		
Shekh	Venerated		
U-'llah	God's		

MUGHAL.

<i>Male.</i>		<i>Female.</i>	
Āghâ	Elder	Khânûm	Princess
Āqâ	Master		
Beg	Chief		

PATHÂN.

<i>Male.</i>		<i>Female.</i>	
Dâd	Given	Bât	Lady
Khân	Chief	Bâno	Lady
		Bûbû	Lady
		Khâtû	Lady
		Khâtun	Lady

Of the above 'Abd, Âghâ, Âqâ, Ghulâm, Mîr, Sayyid and Shekh are used as prefixes, not as suffixes, like the rest. Thus, 'Abdu'-llah, Âghâ Jân, Âqâ Muḥammad, Ghulâm Nabbî, Mîr 'Ali, Sayyid 'Abdu's-Sattâr, Shekh 'Abdu'l-Qâdir, but Muḥammad Shâh, Hassan Bâno and so on.

A glance at the table of names of Hindûs and Musalmâns shows that these are not confined to any particular caste or calling, but that, however much *Munshîs* and the *literati* may assert to the contrary, Brâhmans and Chammârs, Sayyids and Doms are named alike in practise. The only difference to be observed in nomenclature between classes is that the more respectable and well-to-do add the regular complements, and that the villagers and poor do so comparatively seldom. Thus, in a list of native gentlemen and rich traders simple names without any title or complement are rare, whereas among my village tables these additions are found in only 19 per cent. of the names.

All observers of natives and their ways will have noticed that it is a common practise in speaking of a man to mention his caste or calling along with his proper name. Thus, Râmânand Baniyâ, Chuhrâ Tarkhân, Ḥamîd Duggar, Gopî Brâhman, Jhagrâ Kahâr, Niâz Dom, Hasnâ Râîn and so on. Owing to the vast variety of Indian proper names practically this custom will be found to fairly answer the purpose of distinguishing individuals, for, even when in the Census table a name occurs several times, it will be found to be distributed among the village castes.

Thus, we have the name Abelâ occurring 9 times among 7 castes

in 5 villages, and it may be well understood that each of these Abelâs are readily distinguishable in the village communities. Thus—

- | | |
|----------------------------|--------------------------------|
| (1) Abelâ Bâḡhî. | (6) Abelâ Chûhrâ. |
| (2) Abelâ Mâlî of Bibîâl. | (7) Abelâ Gûjar. |
| (3) Abelâ Mâlî of Gaḡaulî. | (8) Abelâ Chammâr of Khârwan. |
| (4) Abelâ Kahâr. | (9) Abelâ Chammâr of Rattewâlî |
| (5) Abelâ Râjpût. | |

So again—

- | | |
|--------------------|---------------------------------|
| (1) Bansî Lohâr. | (6) Bansî Bâḡhî. |
| (2) Bansî Tarkhân. | (7) Bansî Chammâr. |
| (3) Bansî Jhinwar. | (8) Bansî Mâlî of Bibîâl. |
| (4) Bansî Brâhman. | (9) Bansî Mâlî of Gaḡaulî. |
| (5) Bansî Mahâjan. | (10) Bansî Mâlî of Isma'ilâbâd. |

Sometimes, however, a name seems to be a favourite in a caste, especially among Musalmâns, and then confusion may occasionally arise. *E.g.*, in the Census tables 5 Râîns are called Allah Bakhsh and 5 other Râîns are called Barkat, but such cases are not common. In England, too, it is not at all unusual for a particular Christian name to become common in a family or group of families, and as we all know that but little confusion arises in our own daily life from this cause, it may be easily realized that favourite names in a caste do not create much confusion where they occur in India. Here are all the instances of a name occurring over five times in a caste in the Census table—

<i>Name</i>	<i>Caste</i>	<i>Name</i>	<i>Caste</i>
	<i>Twelve times, 1.</i>		
Rahîman	Râîn		
	<i>Eleven times, 1.</i>		
Shibbî	Mahâjan		
	<i>Nine times, 1.</i>		
Rahîm Bakhsh	Râîn		
	<i>Eight times, 1.</i>		
'Ido	Râîn		
	<i>Seven times, 3.</i>		
Nâno	Râîn	Rai Kanwar	Gûjar
Natho	Râîn		

<i>Name</i>	<i>Caste</i>	<i>Name</i>	<i>Caste</i>
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Six times, 7.

Dayyâ	Gûjar	Karm Bakhsh	Dogar
Durgi	Brâhman	Miriâ	Gûjar
Jamni	Brâhman	Shâdi	Râin
Jhândo	Dogar		

Five times, 12.

Allah Bakhsh	Râin	Kâlû	Gûjar
Barkat	Râin	Nârâyani	Brâhman
Bhagwânâ	Gûjar	Râjân	Gûjar
Jinâ	Râin	Râmjidâs	Gûjar
Jiwânî	Chammâr	Rânî	Brâhman
Jiwânî	Râin	Sardhî	Râin

A somewhat larger class of names may be designated general favourites, but, owing to distribution, are still serviceable as distinguishing names. Thus, Dusaundhî is to be found in every column of the Census table, and the following occur as common to Hindûs and Musalmâns of all classes :—

Male, 31.

Bahâdur	Chhittar	Gulâb	Mârû	Saundhâ
Bârû	Chhoṭû	Jânî	Mihra	Shâdi
Bhûnî	Dhundân	Jauhrâ	Nathâ	Wazirâ
Birâ	Dûlâ	Jiwan	Nathan	
Buddhî	Dusaundhan	Kallû	Nâthû	
Bûlâ	Ghasitâ	Kâlû	Nathwâ	
Chando	Ghasitû	Kûrâ	Sardârâ	

Female, 33.

Bakhsho	Chûhrî	Jîo	Nanhî	Râjî
Bhûrî	Dûlî	Jiwanî	Nânki	Ŝahbo
Bisso	Gauhari	Jummanî	Nâno	Sebî
Bûjî	Ghasitî	Lâḍî	Nâtho	Shâhzâdî
Chandî	Gulâbî	Mangali	Natho	Sukhî
Chhōṭî	Hîro	Motî	Nûrân	
Chhoṭo	Jinâ	Mûnî	Oṛî	

CHAPTER III.

To turn to the derivation of Hindû names and the causes for the selection of the words used for them. These causes appear to be—

- (1) The religious aspirations of the parents ;
- (2) Natural affection ;
- (3) Developed peculiarities ;
- (4) Special superstitions ;
- (5) Special customs.

Religious names, meaning by that term those having a direct reference to religious terminology, form a very large portion of Hindû proper names, 28 per cent. in the Census table. They appear to take their rise in the superstition that it is a "good work towards salvation," to pronounce constantly the "Name of God," (*Râm Nâm* or *Sahasr Nâm*). Naming one's child after one of the "Thousand Names of God," ensures the practice of this good work, as its name will naturally be frequently in the mouth, and hence such names as Bhagwân Devî, Râm Parshâd, Devakî Nandan, Râm Autâr, Gangâ Sahai, Gopâl Rai, Kâlî Charan, Durgâ Parkâsh, Kaliân Dâs, Bansî Lâl, Gopî Chand, Murlî Dhar, Shiv Diâl and so on.

The real religious name is usually accompanied by a suitable complement, but frequently it also assumes one of the ordinary forms, and apparently always alternatively so in familiar use. Thus, Gangâ Sahai is the same as Gangâ and Gangû, which are themselves separate masculine names with Gango and Gangî as feminine correspondents. Shiv Diâl is the same as Shebâ, Shebû, Shibbâ, Shibbû, with feminine correspondents Sebî, Sebo, Shebî, Shibbî, Sibbî; all also separate names.

This has given rise to a curious use of feminine mythological names for men,* as the Gangâ above. Similarly Kâlî, Durgâ,

* Compare Maria in Europe and the modern English names Maud and Alice, which were originally masculine. *The (English) Antiquary*, vol. IV., on the names of women. Ferguson, *Surnames as a Science*, pp. 203-206.

Gaurjâ, Gaurî, Sîtâ, Devî and so on, are used as men's names, necessitating in some cases feminine complements or forms, when used for *women*, as Gangâ Devî, Kâlî Devî, Durgî, Gaurjî.

Another cause for this is the custom of coupling the corresponding male and female deities in men's names, as Lachhmî Nârâyan, Râdhâ Kishn, Sîtâ Râm, Gaurî Shankar, Gangâ Bishn. In such, when the latter is treated as a complementary form, the feminine remains alone as the man's name.

Names of affection, or pet names, as may be supposed, are common enough; 21 per cent. in the Census table. Such are Sukhdarshan, beautiful to see; Phûlî Râm, flower; Sawâyyâ Singh, honoured; Sundar Lâl, handsome; Âsî, hope; Basant, spring; Ujâgar Mall, brightness.

Opprobrious names, not a numerous, but still an interesting and for the purposes of the observer of the natives, an important class also occur everywhere. They take their rise in certain interesting customs and in the superstition that by giving a child a disgusting name it will be saved from evil influences. They include most of those under the heads of special superstitions and special customs. In the Census table they form 3 per cent. of the names.

The question of opprobrious names has been somewhat extensively, but far from exhaustively, discussed by myself and others in the *Indian Antiquary*.* They are, however, there shown to be in universal use in India from Peshâwar to Cape Comorin. The subject was first seriously started by Mr. G. A. Grierson, C.S., by a list of 37 male and 12 female opprobrious names, with the remark that they were universal in Bihâr to designate children born after the death of their elder predecessors, and that such children had their noses bored. I give this list here :—

Male, 37.

Akaluâ	Famished	Bathâ	Fool
Andhrâ	Blind	Baudhâ	Mad
Anpuchhâ	Unspeakable	Baukâ	Dumb
Bagraiâ	Sparrow	Bhaluâ	Bear
Banaiâ	Forester	Bharbitan	One-span

* Vol. IV., 238; VI., 168; VIII., 321, 322; IX., 141, 229, 309; X., 331 ff.; XI., 87, 175.

Bhikhrâ	Beggar	Jhajhuâ†	Jangling (?)
Bhuchwâ	Fool	Jhingurâ	Cricket
Bhusaulwâ	Storehouse for chaff	Kañṭitrâ	One-eyed
Bochwâ	Alligator	Kariâ	Black
Chetharuâ	Rags	Kirwâ	Worm
Chhatankiâ	An ounce	Kukrâ	Dog
Chhuchhunrâ	Musk rat	Langat	Scoundrel
Chilrâ	Louse	Marachhwâ	Survivor
Chulhbâ	Fire-place	Nakhhedîâ	Nose-bored
Dahaurâ	Washed away	Nanhkirwâ	Short
Doñrwâ	Rivulet	Phatingwâ	Grasshopper
Dukhitâ	Afflicted	Supna	Sieve
Girgiṭwâ	Lizard	Ṭhiṭhrâ	Benumbed
Gonaurâ	Dung-hill		

Female, 12.

Andhri	Blind	Gheghahi	Goitrous
Baudhi	Fool	Kalari	Beggar
Chhuchhunri	Musk-rat	Langdi	Lame
Chilri	Louse	Likhiâ	Nit
Chulhiâ	Fire-place	Machhiâ	Fly
Dhuriâ	Dusty	Nirsi	Despised

Dr. Rajendra Lâla Mitra then added from Bengal the names Bhûto, the Ugly One, and Gobardhan, Dung-made, derived from a precisely similar custom. Subsequently information came from Madras, that in Southern India opprobrious names were common to all classes of natives, Hindûs and Musalmâns, together with the custom of boring the right nostril and ear and inserting a gold knob into the holes; as Kuppaswâmî, Dungheap. From Maisûr and the Southern Marâṭhâ country Mr. Nârâyan Aiyangâr gave instances of the same custom, and the following names:—

Guṇḍa	Rock	Kalla	Stone
Hucha	Madman	Ṭippa	Dunghill

To these from the Canarese country of Maisûr Mr. M. R. Tivârî added—

Giriappa	Mountain (<i>giri</i>)	Kappaṇṇa	Black (<i>kappâ</i>)
Guṇḍappa	Rock (<i>guṇḍu</i>)	Kappia	Black (<i>kappâ</i>)
Kaḍappa	Wilderness (<i>kaḍû</i>)	Ṭippia	Dunghill (<i>tippe</i>)
Kalliâ	Stone (<i>kallâ</i>)		

† (?) the same as Chhajjuâ, winnowing-basket; see below.

After this from the Panjâb, where feminine opprobrious names are not common, I was enabled to add the following list:—

Male, 21.

Arûrâ	Dungheap	Kauḍâ	Cowry
Billâ	Cat	Kauḍî	Cowry
Billû	Cat	Khotâ	Donkey
Chhiṭṭar	Old shoe	Kirchî	Atom
Chhiṭṭrû	Old shoe	Mâhlâ	Well-rope
Chûhâ	Rat	Makhwâ	Fly
Gudaṛ	Rag	Mirchâ	Pepper
Jhârû	Broom	Mirchî	Pepper
Jullî	Rag	Pirthî	Earth
Kallû	Black	Rûrâ	Dungheap
Kâlû	Black		

And from the present enquiry comes the following more extended list:—

Male, 66.

Âlû	Potato	Kubrâ	
Baingan	Egg-plant	Kubre	} Hunchback
Baunâ		Kubrû	
Baune	} Dwarf	Kubbû	
Baunû		Kûrâ	Rubbish
Begun	Egg-plant	Langar	} Lamé
Bheriâ	Wolf	Langrâ	
Dâgî	Wizard	Langrû	
Dâns	Gadfly	Langûr	} Black-faced monkey
Dîmak	White-ant.	Langûrû	
Ghun	Weevil	Lasûrâ	} Nasty fruit
Gudaṛ		Lasûrû	
Gudrî	} Rag	Lîkh	} Nit
Gudrû		Lîkho	
Jûin		Lûlâ	} Maimed
Jûn	} Louse	Lûlû	
Jûnk		Machhar	} Mosquito
Jûnkâ		Machhrû	
Kâḍû	Mire	Magar	} Alligator
Kâkâ	Crow	Magrâ	
Kiwâriâ	Doorpost	Magrû	
Kôḍû	A small grain	Makkû	Fly
Kubbâ	} Hunchback	Makorâ	} Big black-ant
Kubbe		Makorî	

Makoṛū	Big Black-ant	Nakā	Nose
Makṛā	} Spider	Nihang	} Crocodile
Mākṛū		Nihangā	
Matkan	Pitcher	Nihangū	
Mendak	} Frog	Pissā	} Flea
Mendkā		Pissū	
Mendkī		Qasāb	Butcher
Mūlā	} Raddish	Tiddā	} Grasshopper
Mūlak		Tiddū	

Female, 42.

Baunī	Dwarf	Makoṛān	} Big black-ant
Dāyan	Witch	Makoṛī	
Gudṛo	Rag	Makṛān	} Spider
Jūn	} Louse	Makro	
Jūn		Mehtarī	Scavenger
Kāki	} Crow	Mendkā	} Frog
Kāko		Mendkī	
Kawwī	Crow	Mendko	
Kodo	A small grain	Mūlī	} Raddish
Koli	Pumpkin	Mūlo	
Kubbo	} Hunchback	Nakī	Nose
Kubṛo		Nihangā	} Crocodile
Langṛo	Louse	Nihangī	
Langūro	Black-faced monkey	Nihango	
Lasūṛān	A nasty fruit	Pisso	Flea
Līkh	} Nit	Soṭhī	Club
Līkho		Tantī	Thread
Lūlo	Maimed	Tiddān	} Grasshopper
Machhro	Mosquito	Tiddī	
Magṛān	} Alligator	Tiddo	
Magrī			
Magro			

As regards the North-West Provinces Mr. William Crooke, C.S., the energetic manager of the Awā Estates under the Court of Wards, has kindly informed me that the custom of abusive naming and boring the ears and nose exists largely among his tenantry. He gives the following names:—

Chhiddā	Nose-pierced	Nathuā	Nose-ring.
Dukhī	Pain		

Gaṇḍhīlā Rām, a notable name sometimes met with, should probably be referred to this class. The Gaṇḍhīlās are a wretched low

tribe of aborigines in the Montgomery and Firozpur Districts, held in great contempt, and usually described as being "homeless sweepers."

But the most important point in these opprobrious names is the indication they give of the customs of the people. Dr. Mitra observed that in Bengal the name for a woman losing several children was *madānche poātī*, and that a subsequently surviving child with an opprobrious name was generically a *marchhai*. In Terhāt such a child, Mr. Grierson says, is called *machhai* and *marachhvā*. These words were variously derived from the Sanskrit *mṛita vatsa* (child of death), and *mṛita śāvaka* (child of death). The custom has given rise to a Maithilī (Terhātī) proverb :—

Machhai ka māy putr sog sahai.

The mother of a *machhai* has the pain of losing sons.

Dr. Mitra also observed that in Bengal there was a birth custom connected with these names of giving away the *machhai* immediately after birth, and buying it back at a low price varying from one to nine cowries, but omitting the *even* numbers. Hence the names—

Ekkaudī	1 Cowry	Satkaudī	7 Cowries
Tinkaudī	3 Cowries	Nakaudī	9 Cowries
Pānchkaudī	5 Cowries		

From Bengal, also, Bâbû Shib Chandar Bose, in *Hindoos as they are*,* gives us as male names :—

Dukhī	Pain	Nafar	Workman
Ghūī	Cotton	Panchkaudī	5 Cowries
Gobardhan	Dung-made	Tinkaudī	3 Cowries

In parts of Bihâr the same custom of sale exists, but in Terhāt there is no custom, though the names are in existence, including, however, the even numbers, as *Chhakkauḍī*, 6 Cowries.

To this I would add from the Panjâb *Chhadammī*, 6 Mites, and *Damṛī*, *Damṛiā*, a Mite. From the North-West Provinces Mr. Crooke has enabled me to add—

Bechai	Sold	Sahtuā	Cheap, (<i>sahtā</i> = <i>sastā</i>)
Chhadammī	6 Mites	Tinkaurī	3 Cowries
Pachkaurī	5 Cowries.		

In the Panjâb, also, the names Kaudâ and Kaudî, a Cowry, &c. exist, but not with reference to price; though a custom obtains of giving a child to a *faqîr*, and then begging it back as alms, whence—

Male.

Female.

Khairâtî	}	Alms.	Khairâtan	Alms
Khairâyatî				

Again, in the Panjâb they weigh the child against grain, and give the grain to a sweeper as its price, whence—

Male.

Female.

Chûhr	}	Sweeper, Scavenger	Chûhrî	Sweeper
Chûhrâ				
Chûhrîâ				
Chûhrû				

Also, the child is sometimes weighed against grain, and 9 times the weight of the grain with 9 four-ânâ pieces are given to a Brâhman as alms. Muḥammadans will even call in a Brâhman to take the alms on such occasions.

These names of Chûhr, &c., also sometimes arise from the allied custom of giving the child to a sweeper-woman to suckle. High-caste Hindûs sometimes from a similar feeling get Musalmân women to suckle these precious children.

Another custom was noted by Mr. Nârâyan Aiyangâr in Maisûr and Madras of placing rubbish from a dunghill in a sieve, and putting the child into it, whence—

Canarese;	Tippa,	Dunghill
Tamil;	Kuppai,	Dunghill

In the Panjâb the very similar custom obtains of putting a child into an old winnowing basket, or *chhajj*, with the house sweepings, and then dragging it out of the house into the yard attached whence—

Chhajjû	Winnowing basket	
Ghasîṭâ	} male	} Dragged
Ghasîṭû		
Ghasîṭî		
Ghasîṭî, female		

In the North-West Provinces Mr. Crooke says they drag the children about in baskets and give them names, as—

Chhâtariâ	} Old basket	Khaderâ	} Dragged
Chhitariâ		Khaderû	

He also mentions the custom of burying the umbilical cord in the field boundary or embankment, or in a dung-pit, as a preventive from evil, whence—

Ghûrai	Dung-pit	Mendû	Embankment
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Another class of customs, which may be called the "Mutilating Customs," arises in this connection, and always with the idea of averting evil. Thus the mother cuts off a piece of the child's ear and eats it, whence—

<i>Male.</i>		<i>Female.</i>
Bûr	} Crop-eared	Bûrân Crop-eared.
Bûrâ		
Bûrû		

Again, the child's nose is pierced, and it is dressed up as a girl. This arises from the mother's vow to dress up her boy as a girl for from four to ten years. Sometimes the custom stops at piercing the nose, and giving the child an appropriate name, as—

<i>Male.</i>			
Nathâ	} Nostril	Bulâqî	Nose-ring
Nathan		Chhedâ	} Pierced
Nâthû		Chhedî	
Nathû			
Nathuâ			
<i>Female.</i>			
Nathi	} Nostril		
Natho			
Nâtho			

The notion conveyed in these mutilating customs is that unblemished or beautiful children are supposed to be the special victims of fairies, who walk off with them, and of demons, who possess them. There is a well-known tale told of Akbar, which turns on this superstition.*

The opposite custom of dressing up girls as boys and giving them boys' names also obtains, when several girls are born successively without a son and heir, in the hope that the next child will be a boy. Instances of such names in the Panjâb are Akkû, from âk, an *ascle-*

* See *Indian Antiquary*, vol. X., pp. 332-333.

piad, milky-plant, and *Âsû*, hope. The successive birth of daughters in Bengal gives rise also to opprobrious names for girls, as—

Ârnâ	No more	Ghairnâ	Despised
Chhî-chhî	Dirt	Khainto	Cessation*

Lastly, a child is dressed up by way of dedication, as a *faqîr* in honour of some saint. Especially is this the case at the Muḥarram, when the Musalmâns make a *faqîr* of the child for the nonce in honour of the Imâms, and hence the name, *Fa'qîriâ*.

Under the head of special customs, though differing from the above, come the following. In the Panjâb second wives, married on the death of former ones, have names akin to the opprobrious ones, each depending on a curious custom. The new wife on entering her husband's house for the first time carries on her head, if poor, a pot of water or milk, or a basket of vegetables; if rich, it is carried for her by a woman of the castes carrying on such occupations. The wife is henceforth called in the new household by the name suited to the special circumstances of the case. Thus—

Gujjri	Cowherdess	Mehrî	Portress.
Mâlan	Gardener		

A class of names also arises in connection with surviving children, which partakes of the religious character. These are given in honour of some god or saint, to whom the child is dedicated, and hence comes one origin, of several, for such names as—

Devî Dâs	Servant of the Great Goddess
Gûgan	Dedicated to Gurû Guggâ
Gur Dâs	Servant of the Religious Teacher
Madârî	Dedicated to Shâh Madâr
Mâtâ Din	Servant of the Great Mother
Zâhiriâ	Dedicated to Zâhir Pîr, i.e., to Gurû Guggâ

Mr. Crooke gives another origin for such names. The mothers of such children name them in honour of the gods or saints worshipped during pregnancy, whence such names for surviving children, as—

Male.

Bajrang†	Hanumân	Mahâdeo
Debî	Kâlkâ	Narsingh
Durgâ	Kanhâyyâ	Zâhiriâ§

* S. C. Bose, *Hindoo as they are*, p. 28.

† i.e., Hanumân. This last is sometimes very curiously shortened into Hanû.

§ i.e., Guggâ, see above.

Female.

Durganiâ
Lachhmi

Pârbati
Râdhâ

Saraswatî

Such children, too, bear special names of affection, in place of opprobrious ones, indicative of the extremely high value placed on them. Hence such names as—

Male.

Lâbhû
Lâdhû

Acquired
Desired

Mahingâ
Milkhî

Expensive
Property

And the many names turning on the roots meaning "life," as—

Male, 10.

Jiâ
Jinâ
Jindâ

Jinûn
Jiûrâ
Jiwâ

Jiwan
Jiwanâ
Jiwâyyâ

Jûnâ

7127.

Female, 8.

Jiân
Jinân

Jindân
Jindo

Jinî
Jio

Jiwanî
Jiwi

Lastly, there is a well-known personage in Ambâlâ City, named Maulvî Ghulâm Bhîk, who came by this extraordinary name thus. His parents had lost several children and vowed, that if the next child proved a boy, they would give it a humble name, in the hope that it might so survive, and that at the same time they would dedicate it to Sayyid Bhîk, an old saint of considerable local celebrity, whose tomb and shrine are at a village about 14 miles from Ambâlâ. When the boy was born he was accordingly dedicated to the saint, and named after him Ghulâm Bhîk, or the Slave of the Beggar, that being a very humble form of name.

Another curious source of names is accident of birth, either as to time or place. In the Census tables the names referring to time or place of birth form one per cent. of the whole. Instances are—

Time of Birth.

Bakridî
Baqrâ'idî

} Born at the Baqar 'îd.

Chetâ
Chetî
Chetâ

} Born in Chait (March-April)

'Idâ
'Ido
Idâ

} Born at the 'îd

Kakkṛā	Born in the cucumber season (June-July)
Mangali	Born under Mars.
Sawārā	} Born on Monday.
Sonwārā	

Place of Birth.

Jagādhri	Born at Jagādhri in the Ambālā District
Māldi Singh	Born in Mālwa
Mūltān	Born at Multān
Nigāhī }	Born at Nigāhī, in the Derā Ghāzī Khān District the shrine of Sakhi Sarwar
Nigāhiā }	
Pahāri	Born in the Hills
Sāhdarā	Born at Shāhdarā, near Lāhor

In the same category we should place the numerous names connected with the word *nānak*, the mother's family, all meaning born at the *mother's* home.

Mr. Crooke says that names indicating the time of birth are very common in the North-West Provinces, and gives the following instances :—

Season of Birth.

Akālī	Born in a famine year, (<i>akāl</i>)
Dojiā	{ Born on the second day of the lunar fortnight, (<i>dāj</i> or <i>doj</i>)
Giārsiā	{ Born on the eleventh day of the lunar fortnight, (<i>gyāras</i> or <i>ekādshī</i>)
Pūrnā	Born at the full moon, (<i>pūrṇ-māsī</i>)

Days of the Week.

Budhā*	Born on Wednesday
Mangalā	Born on Tuesday
Sanīcharā	Born on Saturday

Months of the Year.

Baisākhi	Born in April-May, (<i>Baisakh</i>)
Bhādaiyā	Born in August-September, (<i>Bhādon</i>)
Chetūā	Born in March-April, (<i>Chait</i>)
Phāgunī	Born in January-February, (<i>Phāgun</i>)

The remainder of the names, or by far the largest portion, being 67 per cent. in the population, though derived primarily from

* I may here remark the Budhā, Mercury, the ruler of Wednesday, is often confounded with Buddha in derivations. Thus the names Budhā and Budh have quite a separate origin from Buddhā and Buddh.

several sources, are really names indicating developed peculiarities of mind or body. They all appear to have a literal and an applied sense, and to have been invented for the more or less apt manner in which they express the latter. It would, of course, be going beyond the truth to say that an ordinary native in naming his son Bhaurî Singh, or obviously Master Bumble-Bee, would necessarily imply thereby that he thought him a "rolling stone," though this would be its applied sense. Similarly Jugnî Râm, Firefly, implies weakness of will, and Dhânâ Mall, Rice-plant, indicates mediocrity. In the same way in England no man would reflect that he should name his daughter Matilda or Eliza, and *not* Maud or Alice, to be etymologically correct, nor do Europeans reflect on what is implied in James, Jacques, Jacob, Jacopi, Giacomo, all corresponding to the oriental Ya'qûb, or in John, Jean, Juan, Johann, Giovanni, which correspond to the Eastern Yahya.

The fact, however, of the natives being sometimes aware of the aptness of a name, and using a word to indicate a peculiarity, may be thus illustrated. I had a Newfoundland puppy, which, when born, was a fat round ball, though he grew into a rather thin lanky dog. My servants in his very early days promptly named him Modû,* from *moṭâ*, fat, and Modû he has remained all his days. In a fanciful story by Mrs. Steel, (Number 18 of the Panjâb Folklore Series in the *Indian Antiquary*), entitled "Little Ankle Bone," (*Gîtî!â*), the hero calls himself in one place Gîtetâ Râm, obviously for the purpose of proclaiming himself to be what he really was, an ankle bone. There is further a well-known proverb which turns on the apt application of a name to its owner:—*Is daulat meñ tîn nâm, Parsû, Parsâ, Paras Râm*. In life are three names, Parsû, Parsâ and Paras Râm, i.e., a man is Parsû, in diminutive, while he is still poor and insignificant, becoming Parsâ as he gets on,—not insignificant any longer, but still to be familiarly addressed,—and finally he blossoms into Paras Râm in full, when he gathers riches and is a personage of importance. Similarly in one of Mrs. Steel's Folktales, (Folklore from Kashmîr, Number 5, *Indian Antiquary*), Little Fattû, the Weaver,

* *Moṭâ* = *Moṭû* = *Moṭû* = *Modû*. The *û* is diminutive, and the change from *ṭ* to *d* is noteworthy.

becomes Fattēh Khān, the General. And, again, in a tale I procured from the Murrec (Maṛhi) Hills (Calcutta Review, vol. CL., pp. 276-280, 1882), the great Bikramājīt (Vikramāditya) converts himself into Bīkrū, the Servant.

Here are other proverbs turning on the application of proper names.

(1) *Ab āyā merā Jiwāyyā, main karāngī thāyyā thāyyā.*

My Life (Jiwāyyā) is coming now, and I shall dance for joy.

(2) *Āyā merā NAWĀ NĀTH, bhaṇṇe bartan, patte pāth.*

Here comes Master Novice, breaking the plates and making mud pies. This is said of a destructive child. The Novice, or new *jogī*, is made to do all kinds of menial work, and naturally does not at first do it well.

(3) *Ai merī SARTĀJO, karat nahīn kachī kājō.*

Ah, Miss Grandlady, that does no work. Said of an idle consequential girl.

(4) *Āi merī NANHĪN, par hākhīn te hai anhīn.*

Miss Trot has come, but her eyes are blind. Said to a stupid girl in reproof, adverting to the fact that little children (*nanhī*) are not sharp, and are apt to run against corners.

(5) *Akhān te hai anhā atte nān NĀINSUKH.*

Blind of the eyes and called Fine-Eyes.

Similarly I have a couplet in Persian playing on the name Hoshnākī, which means clever, wide-awake, sensible.

Hoshnākī rā cheh goyam ? hosh n'est.

Kār kardan go, magar ān josh n'est.

What shall I say to Hoshnākī ? he has no sense.

Set him to work and he shows no spirit.

To these may be added such phrases as the following which are used as "chaff" :—

(1) *Yeh shakhs haqīqat meñ Sūrij Partāpī hai, kyūnke usse tamām duniyā kā fāeda pahunchtā hai.* This person is indeed the Splendid Sun, as he benefits the whole world.

(2) *Chānd Rām ism bā musamma hai.* His name of Mr. Moon hits him off. Said of a black man.

(3) *Hāñ, bhāñ, yeh nās Baingan kī tarkārī hai ; jo chāhe, so khāe.*

Ah, brother, here is a fresh Brinjal, who likes can eat. *I.e.*, he is a man easily led.

The childish fondness of the native *literati* of playing upon words is well known to all readers of oriental literature, and such expressions as the above are considered clever even on the thousandth repetition, just as all *munshis* show genuine delight in the wit of the well-worn *bon mot*, "*dâl-fe-'ain karo*" (for *dafa' karo*), "dismiss him."

One *munshi* gave me a quantity of verses, exhibiting the meanings and senses of proper names, but as I more than suspect that he concocted them all himself, and that they are not folklore, I have relegated them to an Appendix, where they will be found with translations for the benefit of the curious.

To return to the derivation of names. In many cases mental qualities, habits of body, or outward personal peculiarities are directly indicated by proper names, as—

Chhajjâ*	Longbeard	Melâpân	Friendly
Kubbe Singh	Hunchback	Rog Lâl	Sickly
Lâlû	Maimed	Sital Râm	Inoffensive
Magrâ Mall	Sulky		

But metaphorically almost any word in the language can be used to designate the idiosyncracies of human beings. In the table of Hindû names such metaphorical words are divided into 15 classes, *viz.*, words derived from those in use to describe—(1), Common Objects in daily and domestic life, (2) Heavenly Objects, (3) Animals, (4) Birds, (5) Reptiles, (6) Fish and Marine Animals, (7) Insects, (8) Trees, (9) Flowers, (10) Fruits, (11) Herbs, (12) Plants, (13) Precious Stones and Metals, (14) Trades, Professions and Occupations. There are besides a large quantity of words in use as names, which cannot be better classed than, as (15) Miscellaneous. Of such names are the following :—

Âg Singh	Fire	Gudrî Lâl	Rag
Ajgarân	Pythoiness	Gulâb Rai	Rose
Beli Râm	Creeper	Hiriâ	Diamond
Chândo	Moon	Hirno	Deer
Chirâghâ	Lamp	Imliâ	Tamarind
Chûhâ Singh	Rat	Jawâhir Lâl	Jewel

* This name is of quite different meaning and origin to the opprobrious name Chajjhâ, Winnowing-basket.

Jugnâ	Firefly	Rûp Singh	Silver
Kachhwe Râm	Tortoise	Sadâsohâgâ	Shoe-flower
Mendkû	Frog	Saudâgar Mall	Merchant
Mirchî Mall	Pepper	Sukhdarshan	Amaryllis
Mornû	Pea-chick	Sârijmukh	Sun-flower
Namoli	Nîm-leaf	Sârij Bali	Strong Sun
Pissû Singh	Flea	Supârâ	Betel-nut
Râj Kânwar	Princess	Totâ Mall	Parrot

As above said, any kind of word will do for a name, and as instances may be given Deorhâ from *derh*, one and a half, and the well-known Sawâi or Sawâyâ from *sawâ*, one and a quarter, which has been rendered famous as being the name or title of the celebrated royal astronomer of the last century, Râjâ Jai Singh Sawâi of Âmber and founder of Jaipûr. It was deliberately given him as indicating him to be "a man and a quarter," and something beyond the usual run of mortals. Similarly curious are such names as Hisâbâ, Computation, Gharz Singh, Necessity, Shitâbû, Quickly, Tikkâ, the *tîkâ* mark on the forehead, and Alfu or Alfî, from the letter Alîf.*

Position in life is sometimes indicated by a name; *e.g.*, only sons are called Chirâghâ, Lamp (of the house), Gulâbû, Rose, Jugnâ, Firefly, Sukhdarshan, Fair to see (amaryllis), Tikkâ, Heir. Of such import, too, are the majority of opprobrious names indicating, as has been above shown, that the child so called is the survivor, or rather the successor, of several deceased infant children. Such names, also, for second or subsequent wives as Mâlan and Gujri, as above explained, indicate the position of the bearers in the family.

The complementary additions to names give rise themselves to a numerous class of separate names, numbering as many as 5 per cent. in the Census table. Specimens are—

Male.

Bakhshâ	Dâsâ	Nandâ	Ratnâ
Bansi	Dayyâ	Nandî	Sâhû
Bhagtû	Dinâ	Nandû	Sâhûn
Bhânâ	Dittâ	Nâthû	Sant
Birâ	Jassû	Parshâdî	Santâ
Birû	Karnâ	Partâp	Santû
Chandû	Lâlû	Partâpâ	Sarnâ
Charnâ	Nand	Rai	Sukhiâ

* Compare, "I am Alpha and Omega," *Revelation* i. 8, 11; xxi. 6; xxii. 13.

Female.

Bakhshân	Birvî	Kaîwar	Rakhî
Bakhshî	Chandî	Karno	Sainî
Bakhsho	Chando	Lâlân	Santî
Bansân	Dînt	Nandî	Sarnî
Birân	Gyâni	Nando	Sarno
Birî	Gyâno	Nâtho	Sukhî
Bîro	Jasso	Partâpî	

Among metaphorical words must be included those of Persian and Arabic origin, and one such at least I can recal, which is of Turkî descent, *viz.*, Bulâqî, nose-ring. But this, as before explained, is an opprobrious name arising from a birth custom. It is found compounded with Shâh, Khân, Rai and Chand. In Indian history many Turkî names, as was inevitable, have occurred, such as Arslân, Lion, Kai, Great King, Khiliç, Sword, Tagîn, Warrior, Taghrul, Falcon, Tash, Stone. But none of these have found their way into the nomenclature of the populace, and need not be considered here.

The following is a list of some of the names having Arabic and Persian derivations not directly attributable to the influence of the Muḥammadan religion :—

Arabic, masculine.

Ahsân	{ <i>ahsân</i> , obliging	Hukm	{ <i>hukm</i> , power
Ahsânâ		Hukmâ	
Ahsânû		Hukmû	
Fattâ	{ <i>fatteh</i> , victory	Jawâhir	{ <i>jauhar</i> , plu., <i>jawâ-</i> <i>hir</i> , jewel
Fatteh		Jawâhirû	
Fattû		Jawâhirû	
Garj	{ <i>gharz</i> , necessity	Khazân	{ <i>khazâna</i> , treasury
Garjâ		Khazânâ	
Garjû		Khazânû	
Gharz			
Hisâb	{ <i>hisâb</i> , computation		
Hisâbâ			
Hisâbû			

Arabic, feminine.

Ahsâno	<i>ahsân</i>	Hukmo	<i>hukm</i>
Fattân	{ <i>fatteh</i>	Jawâhirân	{ <i>jauhar</i> , plu., <i>jawâhir</i>
Fatto		Jawâhiro	
Garjo	<i>gharz</i>	Khazânân	{ <i>khazâna</i>
Hisâbo	<i>hisâb</i>	Khazâno	

Persian, masculine.

Bâdâm		Hoshiârâ	
Badâmâ	} <i>bâdâm,</i>	Hoshiârî	} <i>hoshiâr.</i>
Badâmû	} almond	Hoshiârû	} careful
Bahâdur		Mâhtâb	
Bahadûrâ	} <i>bahâdur,</i>	Mâhtâbâ	} <i>mâhtâb,</i>
Bahâdurû	} brave	Mâhtâbû	} moon
Bargâ	} <i>barg,</i>	Mohar	
Bargû	} leaf	Moharâ	} <i>mohar,</i>
Buland		Moharû	} seal
Bulandâ	} <i>buland,</i>	Saudâgar	} <i>saudâgar,</i>
Bulandû	} tall		} merchant
Chirâgh		Sher	
Chirâghâ	} <i>chirâgh,</i>	Sherâ	} <i>sher,</i>
Chirâghû	} lamp	Shernûn	} tiger
Diler		Shikkar	
Dilerâ	} <i>diler,</i>	Shikkrâ	} <i>shikra,</i>
Dilerû	} brave	Shikkrû	} sparrow-hawk
Gandamâ		Shitâb	
Gandamû	} <i>gandam,</i>	Shitâbâ	} <i>shitâb,</i>
Ganj	} wheat	Shitâbû	} quickly
Ganjâ		Sipâhî	
Ganjû	} <i>ganj,</i>	Sipâhû	} <i>sipâhî,</i>
Gulâb		Surkh	
Gulâbâ	} <i>gulâb,</i>	Surkhâ	} <i>surkh,</i>
Gulâbû	} rose	Surkhû	} red
Himmat			
Himtû	} <i>himmat,</i>		
	} courage		

Persian, feminine.

Badâmâ		Himtân	
Badâmon	} <i>bâdâm</i>	Himto	} <i>himmat</i>
Bahâdur		Hoshiârî	<i>hoshiâr</i>
Bahâdurân	} <i>bahâdur</i>	Mâhtâbo	<i>mâhtâb</i>
Bargân		Moharo	<i>mohar</i>
Bargo	} <i>barg</i>	Saudâgarnî	<i>saudâgar</i>
Bulando	<i>buland</i>	Shernî	<i>sher</i>
Chirâgho	<i>chirâgh</i>	Shikkrân	
Dilerân		Shikkro	} <i>shikra</i>
Dilero	} <i>diler</i>	Shitâbân	
Gandamân	<i>gandam</i>	Shitâbo	} <i>shitâb</i>
Ganjo	<i>ganj</i>	Sipâhan	<i>sipâhî</i>
Gulâbân		Surkhân	
Gulâbî	} <i>gulâb</i>	Surkho	} <i>surkh</i>
Gulâbo			

In the table of Hindû names an attempt has been made to show the applied sense as well as the literal and direct meaning of the words used, though to do so is to tread on difficult and dangerous ground. First attempts, indeed, are pretty sure to fail to a considerable extent, and no certainty can be reached on such points until the subject has been well threshed out. I do not put forth my derivations as being anything more than first attempts. Instances are very numerous of more than one origin for a name, and consequently of its being used in more than one sense, and from more than one reason. These should be borne in mind to keep one careful before finally accepting a derivation, especially as native information on the subject of etymology is very apt to be incorrect and illusive, that form of study not being as yet scientifically understood by the native *literati*.

Two prominent cases of this occurred in the discussion in the *Indian Antiquary*, and are well worth notice here, and indeed call for the attention of all students of the subject. Dr. Mitra in the *Indian Antiquary* and the Bâbû, author of *The Hindoos as they are*, at page 28 of his book, both give Gobardhan, Dung-made, as an opprobrious name. It admits of that etymology and is so used, but it can also be derived from Govardhana, the mountain in Bindraban, (Vrindâvana), of classical fame, and is used in Bihâr and the Panjâb as a religious name. *E.g.*, Gobardhan and Gordhan Dâs, common names in the Panjâb, and the Maithilî name Gobardhan. Again, Chhajjû is found as an opprobrious name arising from a birth custom, and means a winnowing basket, but Chhajjû and Chhajjâ Singh, also existing widely in the Panjâb have, to a Sikh especially, the highly honourable signification of Long-beard. From the tables, I would mention here, among many others, the following :—

Names of Multiple Derivation.

<i>Name.</i>	<i>Derivation.</i>
Ambâ	(1) Hindî ; âm, ambâ, a mangoe (2) Sanskrit ; Ambâ, the Mother
Belâ	(1) bel, a creeper (2) belâ, a jasmine
Birjâ, Bîrjâ	(1) Hindî ; Braj, Kishn's home (2) Panjâbî ; birjâ, resin
Buddhâ, Budhâ.....	(1) buddh, wisdom (2) Budh, Wednesday

<i>Name.</i>	<i>Derivation.</i>
Buḍhâ, Bûṛ, Bûṛâ, Bûṛhâ...	(1) Hindî; bûṛ, crop-eared (2) Panjâbî; bûṛh, a gulp (3) Hindî, buḍhâ, an old man
Chetâ	(1) Chait, March-April (2) chetâ, memory
Dûtâ	(1) dût, an angel (2) dût, a spy
Ganjâ	(1) Persian; ganj, a treasury (2) Hindî; ganjâ, bald
Garjâ	(1) Arabic; gharz, necessity (2) Hindî; garajnâ, to thunder
Geṇḍa, Gendâ	(1) gend, a ball (2) geṇḍâ, rhinoceros, elephant (3) gendâ, marigold
Itwârî	(1) Hindî; Itwâr, Sunday (2) Arabic; a'itbâr, trustworthy
Jagtâ, Jugtâ	(1) jagat, the world (2) jugat, dexterity
Khaṛkâ	(1) khaṛak, rattle, noise (2) khaṛak, thunder and lightning
Maḥchal, Machhar, Machhlâ	(1) Machh (Matsyâ), the Fish Avatâra (2) machal, sulky (3) machar, mosquito
Mangalâ, Mangali	(1) Mangal, Tuesday (2) mangal, holiday (3) Mangalâ, Mars.
Maggrâ, Magrâ, Makṛâ ...	(1) maggar, alligator (2) magrâ, sulky (3) makar, spider
Moti, Motiyâ.....	(1) moti, pearl (2) motiyâ, jasmine
Pipal, Piplâ	(1) Pîpal, the pîpal tree (2) pipal, the long pepper
Rûpâ	(1) rūp, beauty (2) rūpâ, silver
Sewâ	(1) Persian; seb, apple (2) Hindî; sewâ, worship
Shakkrâ, Shikkrâ.....	(1) Persian; shikra, sparrow-hawk (2) Hindî; shakar, sugar
Sital	(1) sital, quiet (2) sitlâ, small-pox

CHAPTER IV.

So far we have been dealing chiefly with Hindû's names. Let us now turn our attention to those of Muḥammadans. The subject has been extensively worked by native 'Arab writers and by several scholars in Europe, mainly from the Arabic point of view. A *resumé* of their works is to be found in the articles of Sir T. E. Colebrooke in the Journal of the Royal Asiatic Society.* From these chiefly are taken the following remarks on the abstract principles of Muḥammadan nomenclature, which are here enumerated with a view to showing how far they have affected the names of Muḥammadan peasants in our Eastern Panjābī villages.

It should be noted here that no difference has been made throughout this enquiry between the names of Sunīs and Shī'as, because in practise there is none in India. Shī'as of the educated classes often suffix the names of the Imams, as 'Ali, Ḥassan, Ḥussain, &c., to their ordinary names in order to show their creed, but names so compounded are as often used by Indian Sunīs also; and among the poor and uneducated, when they happen to be Shī'as which is rare, there is no difference in nomenclature whatever.

A Muḥammadan's proper name throughout the oriental world is called (1) his '*alam*,† as Aḥmad, 'Ali, Yahya.

Besides this, individuals can bear some or all of the following :—

(2) the '*kunya*, name of relationship, as Abûl' Abbâs, the father of 'Abbâs; Ibn Muḥammad, the son of Muḥammad.

(3) the '*laqab*, honorary title, as Ar-Rashīd, the guide; Ash-Shafī, the noble; Al-Mansûr, the defended of God.

(4) the '*ansûb*, names of denomination, as Mariam Kubtiya, Mary the Copt; Salīm Chishtī, Salīm the Chishtī.

(5) the '*alâma*, royal title, as An-Nâsiru'llah, the helper of God.

* New Series, vol. XI., pp. 171-237; vol. XII., pp. 237-280.

† I transliterate the Arabic words according to their orthography and pronunciation in India.

(6) the '*anwân*, title of honour, as *Hujjatu'l-Islâm*, the testimony of Islâm.

(7) the *takhallûs*, *nom-de-plume*, as *Hâfiz*, *Nazîr*, *Saudâ*, *Wassâf*.

Of these, the '*alâma* and the '*anwân* are difficult to distinguish from the *laqab*, and the former of these by the necessity of the case could never be borne by a peasant, nor practically could the latter. The *ansâb* and the *takhallûs* are naturally outside the scope of peasant nomenclature, nor could the *kunya* be used as such in India, where the *waldhiyat*, or system of naming by relationship, is so different. We have then to fall back on the '*alam* and the *laqab*, whence to derive our village Musalmân names.

Among the 'Arabs the proper names are divided into pre-Islamite and post-Islamite, the latter after Muḥammad's time practically ousting the former. In India the Musalmâns, of course, in borrowing Arabic names take only those connected with their adopted religion, i.e., the post-Islamite names, which were originally restricted to the names of the saintly heroes connected with their new faith, and those of the Hebrew patriarchs and prophets named in the Qurân. These were not long in ceasing to be distinctive, and hence arose the necessity for additions.

From the first source of sacred names came such names as Muḥammad, 'Ali, Mustafa', Ḥassan, Ḥussain, 'Abdallah, Aḥmad, Maḥmûd, 'Umar and so on. The following list will be found to fairly exhaust the real Arabic proper names from this source:—

Post- Islamite Names.

'Abaid	little servant	Asad	<i>Leo</i>
'Abbâs	stern	Badr	full moon
'Abdallah	Muḥammad's father	Fazl	excellent
'Abdu'l-Mutâlib	Muḥammad's uncle.	Fihrr	weak
Abû Baqr	(?) the father of the	Ghâlib	conqueror
	damsel	Ḥabîb	friend
Abû Tâlib	'Ali's father	Haidar	lion
Aḥmad	most praised	Hâkim	ruler
Akram	honour	Ḥakîm	doctor
'Ali	exalted	Ḥamal	sheep
'Amrû	life	Ḥamîd	laudable
'Aqrab	<i>Scorpio</i>	Ḥamza	sorrel eater
		Hassan	beautiful

Hāshim	bread breaker	Sa'id	happiness
Himyar	red	Sadiq	pure
Hukm	wisdom	Salam	peace
Hussain	little beauty	Salām	peace
Imrān	long-lived	Salīm	peace
Islām	faith	Sheba	grey-haired
Ja'fir	little stream	Sinān	spear-point
Khālid	(?) endurance	Suhel	<i>Canopus</i>
Khārij	foreigner	Sulimān	peace
Mahmūd	praised	Tahir	pure
Mālik	master	'Umar	bright
Mazar	white	'Usmān	serpent
Muhammad	praised	Wahhāb	giver
Na'amān	(?) red	Wālid	parent
Nazar	bright	Zahar	little blossom
Qāsim	divided	Zohra	flower, <i>Venus</i>
Sa'ad	happiness	Zuber	strong

Arising from the second source of saintly names may be mentioned the following :—

Hebrew Patriarchal Names.

Ādam	Adam	Oser	Ezra
'Ayūb	Job	Qārūn	Korah
Dāūd	David	Salih	—
Hārūn	Aaron	Sām	Shem
Hūd	Heber	Sha'ib	Jethro
Ibrāhīm	Abraham	Shamu'il	Samuel
Idris	Enoch	Shit	Seth
Iliās	Elias	Sulimān	Solomon
Ilisa'	Elisha	Sulkafal	Ezekiel
'Īs	Esau	Tālūt	Saul
'Īsā	Jesus	Yahya	John
Ishāq	Isaac	Yanis	Jonas
Isma'il	Ishmael	Ya'qūb	Jacob
Lām	Lamech	Yāsin	Pharaoh
Lūt	Lot	Yūsaf	Joseph
Mūsa	Moses	Zakaria	Zachariah
Nuḥ	Noah		

To these must be added the well-known Iskandar (or Sikandar) Zu'l-karnain, Alexander the Great.

There is, however, a third source of real Muḥammadan proper names to be found in the "Most Comely Names of God," combined

with the word 'abd, servant. As a matter of fact, all the names of God cannot be in use, and only the better known ones are put under contribution. Some, however, are very common, and of these the following are examples :—

'Abdu'l-'Azîz	Servant of the	All Honoured
'Abdu'l-Ghafûr	„ „	All Forgiving
'Abdu'l-Ghanî	„ „	Ever Abiding
'Abdu'l-Hâmid	„ „	All Praiseworthy
'Abdu'l-Karîm	„ „	All Gracious
'Abdu'llah*	„ „	God
'Abdu'l-Latif	„ „	All Gracious
'Abdu'l-Majîd	„ „	All Worthy
'Abdu'l-Qâdir	„ „	Almighty
'Abdu'l-Wahhâb	„ „	All Bountiful
'Abdu'r-Rahîm	„ „	All Pitiful
'Abdu'r-Rahmân	„ „	All Merciful
'Abdu'r-Razzâq	„ „	Bread Giver
'Abdu'sh-Shukûr	„ „	All Requiring
'Abdu's-Sattâr	„ „	All Concealing

To these may be added similar names connected with the Prophet, 'Ali, Hasan and Hussain especially, and religion generally, as—

'Abdu'n-Nabbî	Servant of the Prophet
'Abdu'r-Rasûl	Servant of the Prophet
'Ali Kulî	Servant of 'Ali
'Alimu'llah	Learned in God
'Âtâ Muḥammad	Gift of Muḥammad
Banda 'Ali	Slave of 'Ali
Faiz 'Ali	Grace of 'Ali
Faiz Bakhsh	Given by grace (of 'Ali)
Fayyâz 'Ali	Grace of 'Ali
Ghulâm Haidar	Slave of the Lion ('Ali)
Ghulâm Hussain	Slave of Hussain
Ghulâm Muḥammad	Slave of Muḥammad
Ḥafizu'llah	Protected by God
Ḥaidar 'Ali	Lion of 'Ali
Ḥaidar Bakhsh	Given by the Lion ('Ali)
Ḥasnain Nawâz	Cherished by the Ḥassans (Ḥassan and Hussain)

* From this comes a queer common abbreviated Indian name 'Abdûl, with which compare Faizul for Faizu'l-anwâr, Distributor of grace, a title of 'Ali. Another similar common Hindû abbreviation, showing complete ignorance of the derivation of the name abbreviated, is Hanû for Hanumân.

Karîmu'llah	Blessed of God
Lutfu'llah	Delight of God
Murâd 'Ali	Will of 'Ali
Murtaza' 'Ali	Approved of 'Ali
Nûr 'Ali	Light of 'Ali
Qudratu'llah	Power of God
Rahmatu'llah	Mercy of God
Sher 'Ali	Lion of 'Ali
Yâr Muḥammad	Friend of Muḥammad

Such proper names as these are hard to distinguish from the *alqâb*, or honorary titles. Sir T. E. Colebrooke classed them among the '*alam*', as they were really used as such by the Arabs themselves at all times, whereas the true *laqab* is a mere honorary title, and could not in many cases have been borne by the owners in their lifetime. For instance—

'Ali Al-murtazâ	'Ali, the approved, applied to 'Ali
Asadu'llah	The Lion of God, applied to 'Ali
Faizu'l-anwâr	Distributor of Grace, applied to 'Ali
Ḥabibu'llah	Friend of God, applied to 'Ali
Khalîlu'llah	Friend of God, applied to Abraham
Rasûlu'llah	Prophet of God, applied to Muḥammad
Safîu'llah	Pure in God, applied to Adam
Sayyidatu'n-nissâ	Princess of women, applied to Fâtima
Sidqu'llah	True in God, applied to Joseph

Among true *alqâb* well known in history may be mentioned those of the Abbaside Khalîfas, as Abû Ja'fir Al-Mansûr, Mûsa Al-Ḥâdî, Ḥârûn Ar-Rashîd; and those of the twelve Imâms. I give here a list of the Imâms, each with his '*alam*' and *laqab*, so as to show the use of these two classes of names the more clearly—

- 1 (a) 'Ali (l) Al-murtaza', the approved
- 2 (a) Ḥassan (l) Al-imâm, the successor
- 3 (a) Ḥussain (l) Ash-shahîd, the martyr
- 4 (a) 'Ali (l) Az-zainu'l-'âbadîn, the ornament of the servants of God.
- 5 (a) Muḥammad (l) Al-bâqar, the abounding in knowledge
- 6 (a) Ja'fir (l) As-sâdiq, the true
- 7 (a) Mûsa (l) Al-kâzim, the gentle
- 8 (a) 'Ali Mûsa (l) Ar-razâ, the contented
- 9 (a) Mâḥammad (l) At-taqî, the God-fearing

- 10 (a) 'Ali (l) An-naqî, the pure.
- 11 (a) Hassan (l) Al-'askarî, the faithful
- 12 (a) Muḥammad (l) Al-mahdî, the dedicated

In Mediæval Asia a sort of rage for vain titles sprang up and gave rise to a marvellous multiplication of honorary distinctions, which, however, hardly affect Indian village names, though their presence in the names of Indian Musalmân princes and nobles is common enough to the present day. They are, too, frequently extended to Hindûs, *e.g.*, Amiru'l-'ulamâ-wal-fazalâ, Prince of the Wise and Learned, the official title not long ago bestowed on Sirdâr 'Atar Singh of Bhadaur. Witness, also, three titles borne by Sikh Chieftains, given here as specimens of what such were during the later years of the Sikh rule in the Panjâb. In 1837 Mahârâjâ Ranjît Singh gave the following title to Sirdâr 'Atar Singh Sindhânwâlîâ, *viz.*, Ujjal-dîdâr, Nirmal-budh, Sirdâr-bâ-waqâr, Qaisaru'l-iqtidâr, Sarwar-i-giroh-i-nâmdâr, Â'lâ-tabâ'î, Shujâ'u'ddaulâ, Sirdâr 'Atar Singh, Shamsher-i-jang Bahâdur, the meaning of which is the Bright of Countenance and the Clear of Intellect, the honoured Sirdâr, the Lord of Power and Chief of the Company of the Famous, the High-minded Warrior of the State, Sirdâr 'Atar Singh, the Brave Sword of the State. In the same year he gave this hero's brother, Sirdâr Lahná Singh Sindhânwâlîâ, the title of Ujjal-dîdâr, Nirmal-budh, Sirdâr-bâ-waqâr, Sirdâr Lahná Singh, Sindhânwâlîâ, Bahâdur. On 26th November 1842, Ranjît Singh's successor, Mahârâjâ Sher Singh, gave to Râjâ Tej Singh the following title Ujjal-dîdâr, Nirmal-budh, Mubâshiru'l-mulk, Samsâmu'ddaulâ, Râjâ Tej Singh, Sâlâr Safdar-jang, Râjâ Siâlkoṭ, which means the Bright of Countenance and the Clear of Intellect, the Ornament of the Land and the Strong Sword of the State, Râjâ Tej Singh, the Brave Leader of War, the Râjâ of Siâlkoṭ.*

This species of *alqâb* ends usually in *dîn*, faith, and *dawla*, state, and the names are sometimes compounded with *zû*, possessor. It is not difficult to recal some such names, as—

* See Griffin's, *Panjâb Chiefs*, Lahore, 1865, pp. 13 and 42.

With Dîn.

Bahâu'ddîn	Splendour of the faith
Fakhru'ddîn	Glory of the faith
Mu'izzu'ddîn	Honour of the faith
Nâsiru'ddîn	Defender of the faith
Nûru'ddîn	Light of the faith
Qamaru'ddîn	Moon of the faith
Shamsu'ddîn	Sun of the faith
Walîu'ddîn	Lord of the faith

With Daula.

Ghiâsu'ddaula	Assistant of the State
Ruknu'ddaula	Pillar of the State
Sa'adu'ddaula	Happiness of the State
Saifu'ddaula	Sword of the State
Sharfu'ddaula	Noble of the State

Compounded with *zû* two well known names rise before the mind. *Zû'l-karnain*, the Two-horned, the celebrated epithet of Alexander the Great, and *Zû'l-fikâr*, the Spined, the equally renowned epithet of Muḥammad's sword, and now not an uncommon proper name. Many more could be added, but they are not in common use.

To these customs and times we must attribute such high-flown nonsense in the matter of titles, still unfortunately in use, as—

Amîru'l-'âlam	Prince of the world
Amîru'l-mûminîn	Commander of the faithful
Ashrafu'l-ashrâf	Noblest of the noble
Kâfiu'l-kufât	Perfect of the perfect
Shamsu'l-ma'âlî	Sun of the heights

I have dwelt thus at length on the *'alam* and *laqab*, as generally used, because from them are derived all the names of ordinary Musalmâns in India, which are due to religious influences, and have not an Indian origin like those of their Hindû neighbours. An examination of the Muḥammadan names in the Census table shows that about half, or 48 per cent., of them are of religious, *i.e.*, of Arabic or foreign origin, and that the remainder, or 52 per cent., differ in no way from those of Hindûs. The actual figures are that

out of 323 Muḥammadan names 155 are of religious origin, and 168 are similar to those of Hindûs. Even of the religious Muḥammadan names only about half are directly religious in form, *viz.*, 71 out of 155, or 23 per cent. of the entire list of the Muḥammadan names. The remainder of these religious names, or 77 per cent. of the whole list, are Hindûized, *i.e.*, Hindû in form even when not so in origin. The direct religious names found in the table, and given here to show what kind of names are chosen as a rule, are as follows :—

Names of direct religious origin.

'Abdu'l-Karîm	Hâkim	Murâd Bakhsh
'Abdu'llah Shah	Hâkim 'Ali	Nabbî Bakhsh
'Âesha	Halîm	Najabu'ddîn
Aḥmad	Halîma	Nawâzish
Aḥmad 'Ali	Hâmid	Nazar Begam
'Ali Bakhsh	Hashmat	Niâz
'Ali Muḥammad	Hassan	Nizâmu'ddîn
'Ali Nawâz	Ilâhî Bakhsh	Nûr Muḥammad
Allah Bakhsh	Imâm Bakhsh	Pîr Bakhsh
Allahdîn	Jân Muḥammad	Qâdir
Amîr Bakhsh	Karam Bakhsh	Qâdir Bakhsh
Amîru'ddîn	Karîm Bakhsh	Qâdir Nawâz
'Âtâ Muḥammad	Khudâ Bakhsh	Rahîm Bakhsh
'Azîma	Makhdûm	Rahîmu'ddîn
'Azîma	Mariam	Rahmat
'Azîz Khân	Maullâ Bakhsh	Rahmatu'llah
Bâqar	Mîhr 'Ali	Ramzân
Barkat	Mîrân Bakhsh	Sâbar
Bo 'Ali	Muḥammad 'Ali	Sâdiq
Bo 'Ali Bakhsh	Muḥammad Bakhsh	Sadr
Fahîma	Muḥammad Hussain	'Umardrâz
Farid	Muḥammad Mustaqîm	'Uzma
Ghulâm Hussain	Mumtâz Begam	Walî Muḥammad
Ghulâm Nabbî	Murâd	

By Hindûized names are meant those that take the regular Hindû terminations. These are very numerous, and a long list is given here to show how the Arabic (and Persian) words are affected in form by being twisted into a Hindû shape :—

Hindūized names.

<i>Indian form.</i>	<i>Original form.</i>	<i>Indian form.</i>	<i>Original form.</i>
'Aishān	'Āesha	Muḥammadā	} Muḥammad
Aḥmadā	Aḥmad	Muḥammadīā	
'Alīā	'Alī	Muḥammadī	
Allahdī	} Allah	Muḥammadū	
Allahdīā		Nabbīā	} Nabbi
Amīran	} Amīr	Nabbū	
Amīro		Najīban	Najīb
'Āzimān	} 'Āzīm	Najīsan	Najīs
'Azīman		Nasīban	Nasīb
'Azīzan	'Azīz	Nūrā	} Nūr
Barkatā	Barkat	Nūrān	
Dīnā	} Dīn	Nūrī	
Dīnī		Nūrū	
Hāfīzan	Hāfīz	Pirdīā	} Pīr
Hājo	Hājī	Pīro	
Hākīman	Hākīm	Pīron	
Hasnā	} Hassan	Pīrū	
Hasnī		Raḥīmā	} Raḥīm
Hemā	} Hem	Raḥīman	
Hemū		Raḥīmū	
Hemūn		Raḥīmūn	
Hussainī	} Hussain	Raḥmū	Raḥam
Hussainū		Razāwā	Razā
'Ido	} 'Id	Sadiqān	Sadiq
'Idū		Sādo	Sa'ad
Ilāhiā	Ilāhī	Salīman	Salīm
Karīman	} Karīm	Sayyidā	} Sayyid
Karīmūn		Sayyidī	
Karmā	Karām	Shabban	} Shabb
Majīdān	Majīd	Shabbo	
Māmān	} Imām	Sharfān	Sharf
Māmūn		'Umri	'Umar
Maullādīā	Maullā	Wazīrā	} Wazīr
Mīhrā	} Mīhr	Wazīrān	
Mīhrān		Wazīro	} Yār
Mīhrū		Yārā	
		Yārū	

It is to be further observed that out of a total of 1,067 names in the Census table 196, or about 18 per cent., are used as common to Hindūs and Musalmāns, and that all of these are practically of

Hindû origin. This shows clearly how largely the Indian village Muhammadans indent on their Hindû neighbours for their proper names, and how little in this respect they carry out the customs of their adopted religion. The following is a list of such names, which it is worth while examining further :—

Names common to Hindûs and Musalmâns.

Bahâdur	Chandû	Gulâb	Kâlû	Mûli	Râjân
Bahâdurâ	Chhit̃tar	Gulâbâ	Khairâtan	Mûlo	Râjî
Bakhshâ	Chhit̃trâ	Gulâbî	Khairâtî	Mûnî	Râjo
Bakhshan	Chhotâ	Hîrâ	Kûkî	Munnî	Râjû
Bakhshî	Chhotî	Hîrî	Kûrâ	Munniâ	Sâhbâ
Bakhsho	Chhoto	Hîro	Lâdî	Nâekâ	Sâhbân
Bârû	Chhotû	Hîrû	Lado	Nâekân	Sahbî
Bhâgân	Chhûnî	Jân	Lâl	Nânak	Sâhbo
Bhâgî	Chhunwâ	Jânan	Lâlû	Nânan	Sâhbû
Bhâgo	Chûhrâ	Jauhrî	Mânâ	Nanhâ	Saundâ
Bhâgû	Chûhrî	Jauhrâ	Mânan	Nanhe	Saundhâ
Bhûrâ	Chûhrîâ	Jânî	Mangal	Nanhî	Saundhî
Bhûrî	Chûhrû	Jâno	Mangalâ	Nanhû	Saundî
Bhûro	Dhûlâ	Jhandâ	Mangalân	Nânkâ	Sebi
Bhûrû	Dhûlû	Jhandî	Mangali	Nânki	Sebo
Bîrâ	Dhundân	Jhandû	Mangalo	Nânkû	Shâdî
Biran	Dûlâ	Jhandû	Mangalû	Nâno	Shâhzâdâ
Bîrî	Dûle	Jîâ	Mango	Nânou	Shâhzâdî
Bîro	Dûlî	Jîân	Mangû	Nânû	Sukhî
Bîrû	Dulîâ	Jînâ	Mânî	Nânûn	Tâbo
Bissî	Dusaundan	Jînân	Mâno	Nathâ	Tâbû
Bisso	Dusaundhâ	Jîndâ	Mânûn	Nathan	Tol
Bissû	Dusaundhan	Jîndân	Mârâ	Nathî	Tullâ
Buddho	Dusaundhî	Jîndo	Mârî	Nathuâ	Tulli
Buddhû	Fattâ	Jînî	Mârû	Natho	Udî
Bûjâ	Fattiâ	Jînûn	Mîhrâ	Nâtho	Udiâ
Bûjî	Fattû	Jîo	Mîhrân	Nathû	'Umdâ
Bûlâ	Gamânan	Jîwan	Mîhriâ	Nâthûn	'Umdân
Bûlî	Gamânî	Jîwanâ	Mîhro	Pîrdiâ	Wazîrâ
Chandâ	Ghasîtâ	Jîwanî	Mîhrû	Pîro	Wazîran
Chandan	Ghasîtî	Jumman	Motî	Pîron	Wazîro
Chandî	Ghasîtû	Jummanî	Mûlâ	Pîrûn	
Chando	Gauharî	Kallû	Mûlak	Râjâ	

Before remarking further on these mixed or common names I will instance the following found in the table as belonging *only* to Musalmâns, but obviously of *Hindû* origin :—

Hindû names of Musalmâns.

Baghar	Gâgân	Hastâ	Nonâ	Sandlo
Bhaisbân	Gâmo	Jammân]	Orî	Sardârâ
Bhekhî	Ghissâ	Kâdû	Rânî	Sarwan
Bhûkhâ	Gondal	Kahndal	Rânjhâ	Sîhniân
Bhunni	Gûnâ	Kanyân	Râso	Suhânî

The points to be observed in the above lists are, that in them are to be found the following opprobrious names derived only from certain *Indian* customs, as above explained :—

Bhûrâ	Ghasitâ	Khairâtan	Mûlâ
Chhit̐tar	Kâdû	Kûrâ	Nathû
Chûhrâ	Kallû	Mahingâ	

And that in them are included such thoroughly Hindû names, as—

Bhâgâ	fate	Kanyân	maiden
Birâ	warrior	Nânak	mother's home
Bissi	Vishnu	Nanhâ	darling
Chandâ	moon	Nânû	mother's home
Jhandâ	standard	Râjâ	king

I would further illustrate this Hindûization, as it were, by educing the fact that a Muḥammadan, the father of a *Chaudhrî*, in Ambâlâ, is called variously Gangâ Râm, Ganguâ and Gangû, which is Hindûism with a vengeance! Even high up in society is to be found the same tendency among Musalmân Râjpûts. *E. g.*, such curious mixtures as Râjâ Jahândâd Khân, Râo Sarfarâz Khân, Rai Iliâs Khân, Shekh Nânak Bakhsh, Maulvî Ghulâm Bhîk,* with which, however, may be compared Miân Sukhdarshan Singh, and also Ḥasnû and similar Islamite names among Hindûs.

From these facts alone, it is plain, were it not so from many others, that the Muḥammadans of the lower sort do not differ in their customs from their Hindû neighbours. They have not, in fact, by changing their religion, changed the deeply-rooted habits or notions of centuries of previous Hindûism. As a matter of fact, Muḥammadans have the same ideas about naming children as the Hindûs entertain, as will be shown hereafter.

* They exist also in Bengal; see Hunter, *Annals of Rural Bengal*, Appendix, pp. 447-9.

From the above remarks it will have been seen, that in a Panjâbî village the names of Musalmâns, as a whole, very largely partake of the nature of the surrounding Hindû nomenclature, and that only in a small degree are the orthodox methods of forming Muḥammadan proper names observed, and, where they are observed, the *'alam* and the *laqab* are the forms adopted.

Before closing the observations on Muḥammadan names a few special notes are necessary on those of females. It will have been already observed that in the main these show all the characteristics of the male names, and all that need be done here is to account for those that have a special origin in the Muḥammadan religion. These are very limited in number, being mostly confined to the names of Muḥammad's female relatives. Some, however, refer to the pre-Islamite names. The most usual female names of such origin are—

'Āesha	life	Mas'ūda	happy
Āmina	security	Mihar	sun
Āsya	running water	Nafisa	precious
'Azīza	excellent	Nūr	light
Badūr	full moon	Raḥma	mercy
Bālqis	Queen of Sheba	Ramla	sand
Baraka	abundance	Rāzia	agreeable
Fâtima	weaner	Reta	tinder
Habiba	friend	Rihâna	sweet basil
Habshia	Ethiopian	Roshan	splendour
Hafsa	hyæna	Sa'ada	happiness
Halima	gentle	Sabiha	beauty
Hasana	beauty	Safâna	pearl
Hawwa	Eve	Safiâ	pure
Hind	Indian	Salâfa	grape-juice
Jafra	lamb	Sarifa	growing plant
Jawairia	little neighbour	Shahar	moon
Khadîja	aborter	Yâqûta	jasmine
Khâlisha	pure	Yâsîman	jasmine
Laila	night	Zabba	long-haired
Maimuna	fortunate	Zainab	fragrance
Maisuna'	sleeping beauty	Zohra	blooming
Mariam	sweet spoken	Zubaida	plump
Marsûna	myrtle	Zulekha	Potiphar's wife

CHAPTER V.

HAVING thus seen that the Indian Muḥammadan and Hindû systems of nomenclature do not differ from each other, except in so far as the former is affected by religious influences, let us now proceed to enquire whence this joint Indian Aryan system springs. There can be no doubt that it has been in force from all time, and is indeed the form that human nomenclature would naturally assume. Even if the Indian Muḥammadans had adhered to Arabic names, and taken what were in existence, nearly all those of pre-Islamite origin would have proved to be directly derived from words in every-day use, in precisely the same way as those of their Hindû ancestors.*

Going back, then, to the earliest times, and taking the names of the Vedic and Puranic deities and heroes, I find among many others the following names :—

Male.

Agni	Fire	Kaśyapa	Black-toothed
Angiras	Messenger	Kubera	Missshapen
Aruna	Red	Manu	Thought
Āryaman	Bosom friend	Mitra	Friend
Atri	Devourer	Nila	Dark
Bhaga	Food-giver	Nishida	(?) Sit down†
Brahmā	Devotion	Parjanya	Rain-cloud
Daksha	Intelligent	Pavamāna	Purified
Dhata	Balance	Prahlāda	Pleasure
Dyaus	Light	Prithu	Great
Gādhi	Miser	Pūshan	Nourisher
Garuḍa	Swallower	Rāvaṇa	Roarer
Hariśchandra	Golden splendour	Richika	Splendour
Indra	Power	Rudra	Roarer
Karna	Ear	Śiva	Auspicious
Kārttikeya	Nursed by the	Soma	Milk of a plant ‡
	Pleiades	Sugrīva	Handsome-necked

* See *Journal of the Royal Asiatic Society*, vol. XI., pp. 177-178. .

† Said to be from a legend, but (?) perhaps the legend was invented to account for an undervivable name.

‡ The *asclepias acida*.

Sûrya	Sun	Vishnu	Pervader
Tvashtri	Builder	Viśvākarma	All-creator
Varuṇa	All embracer	Vivaśvan	Shining
Vāyu	Air	Yāma	Restrainer
Vena	Friend		

Female.

Aditi	Free	Sanjñā	Consciousness
Chhâyā	Shade	Sarasvati	Speech
Dēvi	Goddess	Satyabhāmā	True lustre
Durgā	Inaccessible	Sāvitrī	Nourisher
Gangā	Mover	Śrī	Prosperity
Gāyatrī	Hymn	Sukanyā	Beautiful maid
Indrāṇī	Powerful	Suryā	Bride
Kudru	Tawny	Suvarṇā	Golden
Lakshmi	Good fortune	Svāhā	Oblation
Mahāviryā	Strength	Svātī	Self-existence
Pārvati	Mountaineer	Tārā	Star
Prithivī	Space	Umā	Beauty
Rohiṇī	Red cow	Ushas	Dawn
Śachī	Friend	Vāch	Speech
Samudrā	Wet	Varuṇī	All-embracing
Sandhyā	Twilight		

All the gods, moreover, had synonyms or epithets by the dozen; some descriptive, some attributive, some having reference to legends, though perhaps in these latter cases the legends were invented to account for the names, but all directly derived from the ordinary words of the language, either in their simple shape or as parts of compounds. These were afterwards extensively used as proper names, and have since been adopted into the nomenclature of to-day in their modern guise. Here are instances :—

Of Agni, the Fire.

Abjahasta	Lotus in hand	Pāvaka	Bright
Anala	Fire	Rohitāśva	Red-horsed
Chhāgaratha	Ram-rider	Saptajihva	Seven-tongued
Dhananjaya	Destroyer of riches	Śuchi	Bright
Dhūmaketu	Known by smoke	Tomaradhara	Javelin-bearer
Hutabhuja	Devourer of offerings	Vahni	Luminous
Jīvalana	Burner	Vaiśvānara	Benefactor of mankind

Of Brahma, the Creator.

Abjaja	Lotus born	Lokeśa	Lord of earth
Ādikavi	First poet	Nābhija	Navel-born
Aṣṭakarna	Eight-eared	Parameśṭha	Supreme in heaven
Chaturānana	Four-eyed		
Chaturmukha	Four-faced	Pitāmaha	Grandfather
Dhātṛi	Sustainer	Prajāpati	Lord of creatures
Drughāya	Axe	Sanat	Ancient
Druhiṇa	Avenger	Sarojin	Lotus possessor
Hansavāhana	Swan-rider	Srashtṛi	Creator
Hiranyagarbha	Golden-egg	Vedhās	Wise
Kauja	Lotus	Vidhātṛi	Sustainer
Kanjaja	Lotus-born	Vidhi	Order

Of Indra, the Firmament.

Arha	Deserving	Ribhuksha	Skilful
Datteya	Given	Śakra	Bright
Devapati	Lord of the gods	Śatakratu	Hundred sacrifices
Divaspati	Lord of the air		
Jishnu	Leader of the heavenly host	Surādhipa	Chief of gods.
		Svargapati	Lord of heaven
Maghavān	Wealthy	Ugradhanvan	Terrible-bowed
Mahendra	Great sky	Ulūka	Owl
Marutvān	Lord of the winds	Vajrapāṇi	Thunderbolt in hand
Meghavāhana	Cloud borne		
Pākaśāsana	Subduer of ignorance	Vāsava	Wealthy
		Vṛitrahan	Destroyer of darkness
Purandara	Destroyer of cities		

Of Śiva, the Destroyer.

Aghora	Terrible	Gangādhara	Ganges-bearer
Aśāni	Feeder	Girīśa	Mountain lord
Babhrū	Red-haired	Hara	Seizer
Bhagavat	Divine	Īśāna	Ruler
Bhairava	Terrible	Īśvara	Lord
Bhava	Self-created	Jalamūrtti	Water-shaped
Bhūteśvara	Lord of ghosts	Jaṭādharma	Matted-haired
Chandraśekhara	Moon-crested	Kāla	Time
		Kālanjara	Destroyer of death
Dhūrjati	Matted-haired		
Digambara	Clothed in the elements	Kapālamālin	Skull-bearer
		Mahādeva	Great god

Mahākāla	Great time	Śambhu	Auspicious
Mahāyogi	Great ascetic	Śankara	Auspicious
Maheśa	Great lord	Śarva	Auspicious
Maheśvara	Great lord	Śthānu	Firm
Mṛityunjaya	Vanquisher of death	Trilochana	Three-eyed
		Tryambaka	Three-eyed
Nilakantha	Blue-throated	Ugra	Fierce
Panchānana	Five-eyed	Virūpāksha	Malformed eyes
Paśupati	Lord of animals	Viśvanātha	Lord of hell
Sadaśiva	Ever auspicious	Viśveśvara	Lord of hell

Of Sūrya, the Sun.

Arhapati	Lord of day	Mārttaṇḍa	Son of the slayer
Bhāskara	Light maker	Mihira	Sin
Dinakara	Day maker	Sahasrakiraṇa	Thousand-rayed
Gabhastimān	Possessed of rays	Sāvitrī	Nourisher
Graharāja	Lord of constellations	Vikartana	Shorn of his beams
		Vivasvat	Brilliant
Karmasākshī	Witness of deeds		
Lokachakshuh	Eye of the world		

Of Varuṇa, the Ocean.

Amburāja	King of the waters	Saryāta	Mover
Chyavana	Mover	Uddāma	Surrounder
Jalapati	Lord of the waters	Vāriloma	Watery-haired
Keśa	Hairy	Vilcma	Inverted
Pāśabhrit	Noose-carrier	Yādahpati	Lord of marine animals
Prachetas	Wise		

Of Vāyu, the Wind.

Anila	Air	Pavana	Purifier
Gandavāha	Perfume-bearer	Sadāgata	Ever-moving
Jalakāntāra	Garden of waters	Satataga	Ever-going
Marut	Roarer	Vata	Blower

Of Viṣṇu, the Preserver.

Achyuta	Imperishable	Hṛishikeśa	Lord of the senses
Ananta	Endless	Jalaśayin	Sleeping on the waters
Anantaśayana	Sleeping serpent		
Chaturbhuja	Four-armed	Janārdana	Worshipped of men
Dāmodara	Rope-girdled		
Gopāla	Cowherd	Keśava	Radiant-haired
Govinda	Cowherd	Kirītin	Crowned
Hari	Swarthy	Lakshmiṃpati	Lord of prosperity

Mādhava	Son of sweetness	Pitāmbara	Clad in yellow
Madhusūdana	Destroyer of sweetness	Purusha Purushottama	The man Supreme man
Mukunda	Deliverer	Śāringin	Bowman
Murāri	Foe of the binder	Vaikunṭhanātha	Lord of paradise
Nara	The man	Vārshneya	Son of the rain
Nārāyaṇa	Mover in the waters	Vāsudeva	Son of the lord of wealth
Panchāyudha	Armed with five weapons	Yajneśa	Lord of paradise
Padmanābha	Lotus-navel	Yajneśvara	Lord of paradise

His Avatāras or Incarnations as ordinarily reckoned.

<i>Sanskrit form.</i>	<i>Modern form.</i>	<i>Meaning.</i>
(1) Matsya	Machh	The fish
(2) Kūrma	Kachh	The tortoise
(3) Varāha	Brāh	The boar
(4) Narasiṃha	Nar Singh	The man lion
(5) Vāmana	Bāman	The dwarf
(6) Paraśurāma	Paras Rām	Rāma of the axe
(7) Rāmachandra	Rām Chandar	Rāma, the gentle
(8) Kṛishṇa	Kishn	The black
(9) Buddha	Buddh	The wise
(10) Kalkin	Kalki	The horse

Of Devī, the Goddess, in her many forms.

Adrijā	Mountain-born	Dakṣiṇā	Right-handed
Ambikā	Mother	Daśabhujā	Ten-armed
Anantā	Everlasting	Gaṇanāyikā	Queen of troops of demi-gods
Aparṇā	Fasting		
Āryā	Revered	Gaurī	Beauty
Avarā	Youngest	Gaurjā	Beauty-born
Babhravī	Red-haired	Girijā	Mountain-born
Bhadrakālī	Propitious	Haimāvati	Mountain-daughter
Bhagavati	Blessed	Īśāni	Ruler
Bhairavī	Terrible	Īśvari	Lady
Bhavanī	Self-created	Jagaddhātṛī	World foster-mother
Bhīmadevī	Terrible-goddess	Jagadgaurī	World beauty
Bhramarī	Bee	Jaganmātā	World-mother
Bhūtanāyikā	Ghost-queen	Kālanjarī	Destroyer of death
Chāmundā	Royal	Kālī	Black
Chandī	Fierce	Kālikā	Black
Chandīkā	Terrible	Kāmākhyā	Desire
Chhinna- mastakā	Decapitated	Kāmākshī	Wanton-eyed
		Kanyā	Virgin
Dakshajā	Born of intelligence	Kanyākumārī	Young virgin

Kapālini	Skull-bearer	Nityā	Everlasting
Karburī	Spotted	Padmalānchhanā	Lotus-faced
Karnamoti	Pearl-eared	Pingā	Tawny
Kātyāyanī	Cleanser	Rājasi	Fierce
Kausiki	Daughter of the squinter	Raktadanti	Bloody-toothed
Kirāti	Savage	Riddhi	Rich
Kotari	Naked	Rudrāni	Roarer's wife
Kujā	Earth-born	Śākambhari	Herb-cherisher
Mahādevī	Great goddess	Sakti	Power
Mahākālī	Great terror	Sarvamangalā	Ever-auspicious
Mahāmāri	Great pestilence	Sarvanī	Everlasting
Mahāmāyā	Great illusion	Śati	Virtuous
Mahāsuri	Great demon	Sinharati	Lion-rider
Maheshamar- dini	Destroyer of the buffalo	Sinhavāhini	Lion-borne
Maheśvari	Great lady	Śivā	Auspicious
Mātangi	Elephant	Śivadūti	Śiva's messenger
Mṛidā	Gracious	Śyāmā	Black
Mṛidāni	Wife of grace	Tryambaki	Three-eyed
Muktakeśi	Dishevelled	Vindhyāsinī	Dweller in the Vindhyas
		Vijayā	Victorious

The above lists give us the proper names of the Vedic and Purāṇic days, and illustrate the formation of these in the earliest times. To carry the enquiry into the Epic period I give here alphabetically the names of the kings of the Solar and Lunar Dynasties as found in Dowson's *Dictionary of Hindū Mythology*, s.v.v. Srūyavanśa and Chandravanśa, adding the meanings of the words as far as I have been able to ascertain the same. They are in their Sanskrit form, and are valuable as showing how men were named in the Epic days. Some Sanskritists will be inclined to dispute the correctness of the succession as given by Professor Dowson, and many of the kings bore several names not to be found in his lists. But, be this as it may, his lists amply suffice for the present purpose. It will be seen on examination that some of these names are still extant, and that the same wonderful variety, now so remarkable a feature in Indian nomenclature, was even then maintained. Thus out of a list of 292 of these old kings only the following names, 21 in number, occur more than once, and of these only two, Haryaśva and Daśaratha, occur thrice, and none more than three times:—

Anenas	Haryaśva	Suketu
Ayutāyus	Janamejaya	Sunaya
Bhīmaratha	Maru	Sunitha
Chitraratha	Riksha	Śūra
Daśaratha	Śatānika	Vidūratha
Dhṛiṣṭaketu	Śruta	Vijaya
Dilīpa	Suhotra	Viśvasaha
		Yuvanaśva

The Solar Race consisted of the dynasties of Ayodhyā (Oudh, Avadh) and Mithilā (Terhāt), and the Lunar Race of three dynasties, viz., the Yādavas and Pauravas, famous in story, and the kings of Kāśī (Benares). The names they bore are as under :—

Solar Race.

*Names of the Kings of Ayodhyā (Oudh).**

Agnivarṇa	Fiery	Dhundhumāra	Smoke-slayer
Ahīnagu	Possessor	Dhyushītaśva	Bright-horsed
Aja	Unborn	Dṛidhāśva	Strong-horsed
Amarsha	Impatience	Hariśchandra	Golden splendour
Ambarīsha	Colt	Harita	Sun's steed
Anaranya	Desert-like	Haryaśva	Bay-horsed
Anenas	Sinless	Hiranyanābha	Golden-navel
Anśumat	Radiant	Ikshvākū	Sneeze (?)
Ardra	Restless	Ilavila	Noisy
Asamanjas	Unequal	Kakutstha	Riding a bull's hump
Āsmaka	Stone	Kalmāshapāda	Spotted-foot
Atithi	Guest	Khatvāngu	Club, staff
Ayutāyus	Unlimited life	Kṛiṣaśva	Lean-horsed
Bāhuka	Servant	Kshemadhan-	Well-bowed
Bhagiratha	Fortunate chariots	van	
Bṛihadāśva	Strong-horsed	Kuśa	Sacred (<i>dūb</i>) grass
Bṛihadbala	Great strength	Mahasvat	Glorious
Chhala	Illusion	Māndhātṛi	Drinker (?)
Chunchu	Renowned	Maru	Wilderness
Dala	Frequent	Mūlaka	Radish
Daśaratha	Ten chariots	Nābhāga	Sky-flyer
Devānika	Army of gods	Nabhas	Cloud
Dilīpa	Protector of Dili	Nala	Reed
	(Delhi)	Nikumbha	Pitcher
Dīrghabāhu	Long arm	Nishadha	Hard (Vindhyān
Dhruvasandhi	Fixed alliance		Range)

* Names once occurring are not noted in subsequent lists of kings.

Pâripâtra	Further River (Vin-	Śighra	Quick
	dhyān country)	Sindhuvîpa	Protector of Sindh
Prasenajit	Great conqueror of	Śrāvasta	Famous
	armies	Śruta	Ascertained
Prasûsruta	Famous	Sudarsana	Beautiful
Prishadaśva	Piebald-horsed	Sudâsa	Liberal
Prithu	Great	Susandhi	Reconciled
Puṇḍarîka	Lotus	Trayyârûṇa	Triple-morn (?)
Purukutsa	Great thunderbolt	Tridhanvan	Three-bowed
Pushya	Blossom	Triśanku	Three crimes
Raghu	Fleet	Ukṭha	Praised
Râma	Joy	Vajranâbha	Hard-navel
Rituparna	Leaf of the season	Vijaya	Victory
Rohitâśva	Red-horsed	Vikukshi	Stomachless (?)
Ruruka	Restrainer	Viśrutavat	Famed
Sagara	Poison	Viśvagaśva	All-pervading
Samanas	Beautiful		horses
Sambhûta	Capable	Viśvasaha	All-enduring
Sanhatâśva	Compact-horsed	Vṛika	Rapacious
Śankhanâbha	Shell-navel	Yuvanaśva.	Young-horsed
Sarvakâma	Every wish		

Solar Race.

Names of the Kings of Mithilâ (Terhât).

Anjana	Lizard	Mahâvîrya	Great hero
Arishṭanemi	Uninjured felly	Mînaratha	Fish chariot
	(wheel)	Nandivardhana	Increaser of
Bahulâśva	Many-horsed		pleasure
Bhânumat	Resplendent	Nimi	A wink (?)
Brihadukṭha	Loudly praised	Pratibandhaka	Opposer
Devarâta	God-given	Rita	Honest
Dhrishtaketu	Bold chief	Rîtujiit	Conqueror of the
Dhriti	Constancy		seasons
Hrasvaroma	Short-haired	Sanjaya	Conqueror
Janaka	Father	Sâsvata	Ruler
Jaya	Victorious	Śatadyumna	Hundred glories
Kṛita	Acquired	Satyadhṛiti	Strictly truthful
Kṛitaratha	Good chariots	Satyadhivaja	Truth-bannered
Kṛiti	Action	Satyaratha	Chariot of truth
Kṛitirâta	Injurer	Sâtyarathi	Son of the chariot
Kshemâri	Prosperous lord		of truth
Kuṇi	Maimed	Siradhvaja	Plough-banner
Mahâdhṛiti	Most firm	Śrutâyus	Accepted life
Mahâroman	Long-haired	Subhâsa	Resplendent

Śuchi	Resplendent	Suvarnaroma	Golden-haired
Sudhanvan	Excellent-bowed	Udāvasu	Wealth-giver
Suketu	Good chief	Upagu	Neighbour of a cow
Sunaya	Good conduct	Ūrjavāha	Strength-giver
Supārsva	Well flanked	Vibuddha	Wise
Suśruta	Renowned	Vitahavya	Free from sacrifice

Lunar Race.

Names of the Yādavas.

Anavaratha	Fine chariot (?)	Parāvrit	Turned back
Andhaka	Blind	Pratikshattra	Equal dominion
Ansu	Ray	Prithuśravas	Far-famed
Anuratha	Many chariots	Puruhotra	Many sacrifices
Aṭṛi	Devourer	Purūravas	Loudly crying
Āyu	Life	Ruchaka	Pleasing
Balarāma	Strong Rāma	Rushadgu	Displeasing
Bhaja māna	Possessor	Śakuni	Eagle
Bhīmaratha	Dread chariot	Śamin	Calm
Budha	Mercury	Śaśabinda	Moon
Chitraratha	Fine chariot	Satvata	Ruler
Daśārha	Worthy of ten	Śiteyus	Hundred years
Devakshattra	Divine dominion	Soma	Moon
Devamīdhusa	God's bounty	Śūra	Hero
Hridika	Hearty	Svāhi	Sacrificed (?)
Jimūta	Cloud	Svayambhoja	Self-enjoying
Jyāmagha	Henpecked	Tamas	Gloom
Karambhi	Groats (?)	Uśanas	Venus
Kiatha	Slayer	Vasudeva	Lord of wealth
Krishṇa	Black	Vidarbha	Desert
Krośṭu	Jackal	Vidūratha	Destroying chariot
Kunti	Spear (?)	Vikriti	Change
Kuruvatsa	Son of the priest(?)	Vṛjīnivat	Strong (?)
Madhu	Sweetness	Vṛishṇi	Showering blessings
Nahusha	Man		
Navaratha	Nine chariots	Vyoman	Heaven
Nirvṛiti	Contentment	Yadu	Who (?)
		Yayāti	Fleet (?)

Lunar Race.

Names of the Pauravas.

Ahīyada	Giver of safety	Ahīnara	Possessor
Adhisimakṛishṇa	All pervading	Ajamīdha	Leader in battle
	Kṛishṇa	Akrodhana	Free from anger
Ahamyāti	Lonely	Anila	Air

Ârâvin	Shouter	Pariplava	Oppressor
Âsvamedhadatta	Given at the horse-sacrifice	Prachinvat	Gatherer
Bahugava	Many-kined	Pratîpa	Contrary
Bharadhvaja	Skylark	Pravira	Hero
Bharata	Warrior	Puru	Pollen
Bhavanmanyu	High-spirits	Rantinâra	Terrible-horsed
Bṛihadratha	Great chariot	Raudrâśva	Warrior-slayer
Bṛihatshattra	Wide dominion	Richa	Splendour
Devâtithi	God's guest	Riksha	Bear
Dhṛitarashṭra	Holder of the kingdom	Riteyu	Law observer
Dushyanta	Enemy	Sadyumna	Very bright
Hastin	Handy	Samvarana	Sanctuary
Jahnu	Destroyer (?)	Samyâti	Companion
Janamejaya	Man-frightener	Śantanu	Quiet
Jayasena	Lord of victory	Sarvabhauma	Emperor
Khaṇḍapâni	Sugar in hand (?)	Śatânika	Possessing 100 hosts
Kshemaka	Perfume	Suhotra	Good sacrifice
Kuru	Priest (?)	Sukhâbala	Delight
Manasyu	Desiring (?)	Sunitha	Good leader
Medhâvin	Sage	Suratha	Beautiful chariot
Mṛidu	Gentle	Susena	Good army
Nichakru	Without sov- reignty	Tanû	Shaker
Niramitra	Without enemies	Tigma	Violent
Nrichakshush	Human-eyed	Udayana	Rising sun
Nripanjaya	Conqueror of kings	Ushṇa	Impetuous
Pâṇḍu	Pale	Vaśudâna	Wealth-giver
Parikshit	Spread out	Vṛishnimat	Endowed with blessings (?)
		Yudishṭhira	Steady in battle

Lunar Race.

Names of the Kings of Kâśî (Benares).

Alarka	Mad dog	Kâśa	Splendour
Bhârga	Radiance	Kâśirâja	King of Kâśî
Bhârgabhûmi	Place of radiance	Ketumat	Endowed with brightness
Dhanvantari	Sun	Kshattravṛiddha	Dominion
Dhṛishṭaketu	Bold chief	Pratardana	Slayer
Dirghatamas	Penance performer	Ritadhvaja	Glorious banner
Divodâsa	Slave of heaven	Santati	Stretched out
Dyûmat	Brilliant	Śatrujit	Foe conqueror

Satyaketu	True chief	Vainahotra	Bamboo sacrifice (?)
Sukumāra	Good prince	Vatsa	Child
Suvibhu	Good lord	Vibhu	Lord

To carry on the inquiry still further into historical times I find in an article by Dr. Rājendralāla Mitra on the Pāla and Sena Rājās of Bengal, (*Journal, Asiatic Society of Bengal*, Vol. XLVII., pp. 401-402), the following names of kings, given as reigning from about 855 to about 1142 A.D. The names are still in the Sanskrit form, and differ, it will be seen, in no way from those above given.

Succession of Pāla Kings.

Go Pāla	Nārāyaṇa Pāla	Naya Pāla
Dharma Pāla	Rāja Pāla	Vigraha Pāla
Deva Pāla	Vigraha Pāla	
Vigraha Pāla	Mahi Pāla	

Succession of Sena Kings.

Vira Sena	Ballāla Sena	Aśoka Sena
Sāmanta Sena	Lakshmaṇa Sena	Ballāla Sena
Hemanta Sena	Mādhava Sena	Su Sena
Vijaya Sena	Keśava Sena	Śūra Sena

Similarly in a paper by Mr. Vincent Smith, C.S., on the History of Bundelkhand, (*Journal, Asiatic Society of Bengal*, Vol. L., pp. 23-24) I find another Sanskrit list of kings of the same period, A.D. 831-1182, in which the same points are to be observed.

Succession of the Chandel Dynasty.

Nānika	Vidhyādhara Deva
Vākipati	Vijaya Pāla Deva
Vijaya	Kirtti Varmma
Rāhila	Sallakshana Varmma Deva
Harsha	Jaya Varmma Devā
Yaśo Varmma	Prithivi Varmma Deva
Dhanga	Madana Varmma Deva
Gaṇḍa Deva	Paramārddi Deva

Lastly, to complete the link between the ancient and modern nomenclature, I give a list of the Chohān Rulers of Ramthāmbor up to about A.D. 1320, to be found in a translation of the Hamīr Rāsā in the *Journal, Asiatic Society of Bengal*, Vol. XLVIII., pp. 247-252. This list is the modern style of speaking, and is worth comparing

with the names of to-day to show that they in no way differ from those of 500 years ago either in form or derivation.

Succession of the Chohán Princes of Ranthāmbor.

Sekand Rājā	Shūvan Rikh	Khem Dit
Shubachha	Khauk Rikh	Shām Dit
Chand	Anant Rikh	Dhom Dit
Ban Rikh	Bhāo Rikh	Shūvan Dit
Brahmā Rik	Shūvan Rikh	Karan Dit
Indrasain	Jaman Rikh	Dhāu Dit
Bachh Rikh	Dev Rikh	Bām Dit
Mahā Rikh	Chahī Dit	Gang Pāl
Mul Rikh	Nara Dit	Bhū Pāl
Jahin Rikh	Daya Dit	Ajaibhū Pāl
Ayan Rikh	Ran Dit	Mīn Pāl
Mahat Rikh	Har Dit	Udai Pāl
Mūni Rikh	Nāg Dit	Bījai Pāl
Bom Rikh	Chakar Dit	Yagh Pāl
Rūp Rikh	Sur Dit	Lauk Pāl
Bhoj Rikh	Shūnya Dit	Preja Pāl
Shām Rikh	Narendar Dit	Bishwa Pāl
Baran Pāl	Rāj Pāl	Lūn Pāl
Mantar Pāl	Karlās Rājā	Bachh Dev
Budh Pāl	Bhawak Dev	Chakar Bhūp
Bhog Pāl	Jadarth	Ajai Chandar
Gau Pāl	Bhīmraṭh	Chiman Dev
Brahmā Pāl	Shukmal	Anal Dev
Dhūm Pāl	Amarmal	Bachh Rāj
Trayan Pāl	Jaman Bhīm	Machh Rāj
Rāj Pāl	Samant	Har Dit
Chandar Pāl	Nar Dev	Shur Dit
Rajendar Pāl	Bhūm Dev	Jan Dit
Kul Pāl	Shūr Rāo	Trichhann Dev
Abhai Mandab	Ank Rāo	Arak Dev
Nar Mandab	Abhai Rāo	Dand Nares
Shūvan Mandab	Ajag Rāo	Dhāol
Chahī Mandab	Bom Rāo	Ann Mahi
Rikh Mandab	Dham Rāo	Bījai Mahi
Bachhya Mandab	Shubudhi Rāo	Chand Rāj
Goāl Mandab	Chatarpat Rāo	Bil Dev
Sujān Mandab	Pūr Rāo	Kabilās
Chakar Mandab	Rūp Rāo	Bichitar
Shūrchakar Mandab	Shunyajit Rāo	Gahu

Maru Mandab	Ayan Ráo	Nar Dev
Kumbh Mandab	Ranjit Ráo	Bas Dev
Baranjang Mandab	Aranjit Ráo	Manik Ráo
Dirang Mandab	Prajápál Rájâ	Maliagar
Khúñwar Mandab	Chandarpál Rájâ	Malayasi
Gáhu Ráj	Bijaidit Rájâ	Krit Bimb
Bharngdeo Ráj	Jogendar Pál	Sâwant Shi
Arûrchandar Ráj	Ami Pál	Narendar
Ráj Chandar	Kumbh Pál	Big Ráj
Shâm Chandar	Dhûm Pál	Ajai Ráj
Bijai Chandar	Antar Pál	Ajai Pál
Hamir Chandar	Mahi Pál	Prithvi Ráj
Rai Chandar	Bachh Pál	Alân Dev
Mahi Chandar	Ratan Pál	An Ráj
Bal Chandar	Rai Pál	Gañdu Ráj
Gobind Chandar	Karan Pál	Indu Pál
Ami Chandar	Sewant Pál	Amar Gangayaji
Nârâyan Chandar	Har Pál	Hari Singh
Mâník Chandar	Śio Pál	Shûr Singh
Tarsingh Dev	Jamand Pál	Ráo Jait
Hem Dev	Ijj Pál	Hamir
Har Dev	Indar Pál	Ratan Sen*
Meg Pál	Udai Pál	

It should be borne in mind here that for the great variety of names to be observed in the lines of these kings, there is the further explanation that it is not customary to name a child directly after any of his known progenitors.

There is one more point to be noted in this connection. In studying Sanskrit nomenclature no fact becomes more prominent than that almost every word in the language, even *ka?* who?, was used to designate human beings. Open Monier-Williams' *Sanskrit Dictionary* almost at random, and it will be found that opposite nearly every word, either in its ordinary shape or as part of a compound, is recorded, "Name of so-and-so," "Name of a man, of a king, of a prince," and so on. And from this it will be seen partly whence the wondrous variety of Indian proper names has arisen. Here are

* This list of 177 generations can have no historical existence, but it is of value for the present purpose as showing what were considered to be real names, and used as such some 500 years ago.

instances, without having recourse to compounds, of ordinary Sanskrit words used as names :—

Common Sanskrit words as names.

Anila	Wind	Nâtha	Lord
Babhru	Red-haired	Pânḍu	Pale
Bala	Power	Pâra	Far-shore
Bhayâ	Terror	Parna	<i>Palâs</i> tree
Bhîshma	Horror	Piṇḍa	Ball
Bodha	Knowledge	Pravara	Family
Chandra	Moon	Pârṇa	Strong
Charaka	Wanderer	Puru	Pollen
Dhâmâ	House	Pârva	Ancestor
Dhâtṛi	Maker	Râshṭra	Empire
Dhîra	Wise	Râvana	Vociferator
Dhîrma	Incense	Rebha	Chatterer
Dhṛishṭa	Bold	Riksha	Bear
Dhruva	Pole-star	Rishṭa	Sword
Go	Ox	Rukma	Gold ornament
Khaṭva	• Club	Sala	Dart
Kraunchî	Curlew	Sandhyâ	Twilight
Krodha	Anger	Tamas	Darkness
Kroshṭu	Jackal	Tâmra	Leprosy
Kshema	Perfume	Târâ	Star
Madhu	Sweet	Tigma	Passionate
Maṇi	Gem	Tilaka	Burden of a song
Mata	Thought	Varâha	Boar
Matsya	Fish	Vidhâtṛi	Arranger
Munja	Reed	Vikrama	Strength
Nara	Man		
Naraka	Hell		

CHAPTER VI.

LIKE other people the Indians have long been in the habit of adding titles and distinctions to their proper names. The orthodox Muḥammadan *ansāb*, or names of denomination, and '*anwān*, or the title of honour, have been previously described, and as examples of the former were given Mariam Kubtiya, Mariam the Copt, Salīm Chishtī, Salīm of the Chishtī order of Saints, and of the latter Hujjatu'l-Islām, the Testimony of Islām. Something of the nature of both classes of names exists in the Panjāb among all classes. As belonging to the denominational order may be classed the *misal*, or clan, names of the Sikhs,* which are used very much after the manner of the Arabic *ansāb*, thus Fatteh Singh Âhlûwâlîâ, Jassâ Singh Râmgarhiâ, Ranjît Singh Sukarchakiâ. These names signified originally the *misal* to which the owner belonged, and now-a-days they generally mean that the owner belongs to the family which led the *misal* in the older time. They should be translated, being nearly all geographical and in some cases strictly territorial, as Fatteh Singh of Âhlûwâl, Jassâ Singh of Râmgarh, Ranjît Singh of Sukarchak. The following are among the chief of the Sikh clan names past and present:—

Sikh Clan Names.

Âhlûwâlîâ	Bhaikiân	Chashmâwâlâ
Aimâwâlâ	Bhâkâ	Chhachhi
Ambâlâ	Bhangî	Chhâpâwâlâ
Amritsarwâlâ	Bheriâ	Chichâwâlâ
Arnauliwâlâ	Bhilowâlîâ	Chimnî
Atâriwâlâ	Bichuriâ	Chinnâ
Atthû	Bighî	Dalewâlîâ
Badrûkhân	Birk†	Dhanauriâ
Baidwâniâ	Botâlîâ	Dhandowâlîâ
Barâpindîâ†	Bungâ	Dhurâlîâ
Bhadauriâ	Bûriâ	Diâlpuriâ
Bhaggâ	Chahal	Dodiâ
Bhâgowâlâ	Chamyârî	Fâizgarhia

* See *Indian Antiquary*, vol. XII., page 121.

† All *aliases* of the same family.

Faizullāpurīā*	Kung	Panjhattīā
Ghaniā	Kunjāhrā	Philwāsīā
Gharjakh	Kunjpuriā	Phūlkīān
Ghebā	Lādwa	Povindīā
Golerīā	Lambā	Rāmgarhiā
Goriwā	Landāwālā	Rāmpuriā
Gujrātīā*	Laudghariā	Rosā
Gūmtī	Lidhrānwālā	Rukhānwālā
Hassanwālā	Maghariā	Sabādīā
Īsāpurīā	Mahārājkiān	Sangatpurīā
Jabāliā*	Majithīā	Sauhrīānwālā
Jhande	Malandh	Shāhābādīā
Jiūndān	Mālwa†	Santokhpuriā
Jullāwālīā	Mān	Shahīd§
Kāhaniā	Mansāhiā	Shāhzādpurīā§
Kahārīā	Marī	Shāmgarhiā
Kalālwālīā	Mattū	Shāmkotiā
Kālekā	Mazbī†	Shāmsinghiā
Kāliānwālā	Mirānpuriā	Siālbā
Kalkattiā	Mīrpuriā	Sikandarwālā
Kallewālīā	Mokal	Sindhānwālīā
Kālsīā	Mokerīān	Singhpuriā*
Kāmlā	Mustafābādīā	Sukarchakiā
Kanhāyyā	Nagariā	Talwandī
Kariāl	Nakkāi	Thānesarwālā
Karorāsinghiā†	Nalwā	Thepurīā
Kartārpuriā	Nangliā	Thethar
Kathgarhiā	Narwārīā	Thobal
Khaital	Naushahriā	Tholṭhangoriā
Kharar	Nihang	Uthiānwālā
Kherī	Nishāniā	Vegliā
Khundāwālā	Nūrpuriā	Wadāliā
Kontal	Padhāniā	Wazīrābādīā
Koṭdūnā	Panjghariā†	Zafarwālīā
Koṭlī		

Occasionally in cases where the *misal* represented a caste these clan names have come to be used as honorific class names.|| *E.g.*

* All *aliases* for the same family.

† The ordinary spelling Mazhabī appears to be incorrect. *Indian Antiquary*, vol. XI., page 41.

‡ *Aliases* of the same family.

§ *Aliases* of one family.

|| See *Indian Antiquary*, vol. XII., pp. 117-122.

Âhlûwâlîâ, for *kaldls*, distillers and publicans, and Râmgarhîâ, for *tarkhâns*, carpenters.

Working on the same lines Panjâbî Chammârs often now call themselves Ramdâsiâ after the Sikh Gurû Râm Dâs, but in mistake apparently for the Bhagat Râodâs, Ravidâs, or Raidâs,* and also Raghubansiâ after the Bhagat Raghbir.

There can be little doubt of these names partaking of the nature of the *ansâb*, their very termination *iâ* being, I take it, the remains of the Sanskrit adjectival *ika*, though the *munshîs* characteristically derive it from the Punjâbî termination of the vocative case!

In a similar manner, in the Panjâb, the descendants of the Sikh Gurûs have special names. These are—

Bâwâ	Descendant of the 2nd Gurû Angad
Bedî	Descended from Gurû Nânak's caste
Bhâî	Descendant of the Sikh Saints
Gurû	Descendant of Gurû Nânak
Sodhî	Descendant of the 4th Gurû Râm Dâs

They are *prefixed* to the name, as Bhâî Pherû, Bâwâ Gharîb Singh, Sodhî Mân Singh. Bhâî is also a common title of Sikh saints or holy men. So is Bâwâ of wandering village *faqîrs*, as Bâwâ Râm Dâs from the Census tables. Bâwâ, too, by an odd change in calling and occupation often now means a “woodseller.”

Faqîrs of all sorts are very fond of titles of this kind, as Udâsî, Sultânî, Pirzâdâ, and so on. This appears to have been always widely the case.† Thus among Muḥammadans we have the well-known sects—

Chishtîâ	Qâdariâ	Soharwardîâ
Madârîâ‡	Shutârîâ	Tabqâtîâ‡
Also “the 14 families” :—		
A'îâziâ	Ḥabîbiâ	Soharwardîâ
'Âzamiâ	Ḥubairîâ	Taifûrîâ
Chishtîâ	Junaidîâ	Tartûsiâ
Firdûsiâ	Karkhîâ	Zaidîâ
Gâzrûniâ	Saqtîâ	
And to these I would add :—		
Jâllâlîâ	Naqshbandîâ	Sohâgiâ

* For an account of the Raidâsî Chammars see *Central Provinces Gazetteer*, 2nd Ed., 1870, pp. 412ff.

† Herklots' *Qanoon-e-islam*, pp. 190-199.

‡ These are the same.

Family titles, often descended from some ancestor, who has distinguished himself in a particular manner, are used in the same way, and usually *prefixed* to the proper name. Such are for Muhammadans and Hindûs as follows, but their sectarian character is not always maintained :—

Muhammadan Titles.

Âkhund	Makhdûm	Pîr
Arbâb	Makhdûmzâdâ	Pîrzâdâ
Bakhshi	Malik	Qâzî
Faqîr	Maulvî	Şâhibzâdâ
Hâfiz	Miân	Sayyid
Hâjî	Mîr	Shâhzâdâ
Hakîm	Mîrzâ	Shekh
Jama'dâr	Mîrzâdâ	Sultân
Khalifa	Mufti	Wazîr
Khwâjâ	Munshi	Wazîrzâdâ
Khwâjâzâdâ	Nawâb	

Hindû Titles.

Bâbâ	Jotishî	Rai
Bâbû	Kaîwar	Râjâ
Bâwâ	Lâlâ	Râo
Chaudhrî	Mahant	Sardâr
Diwân	Mahitâ	Seth
Gosâin	Misar	Thâkur
Gurû	Pañdit	Tikkâ

Similarly tribal names are added to the proper names, but *suffixed*, and this appears to be a universal custom in the East.* In the Panjâb such tribal names are among many others as follows :—

Panjâb Tribal Names.

'Alizai	Chhib	Gandâpur	Khâgwânî	Khokhar
Âwân	Chhibbar	Ghaznikhel	Khaisur	Khosâ
Baloch	Chinnâ	Ghebâ	Khalîl	Khwâjakzai
Bâmèzai	Dastî	Gil	Kharral	Kizilbâsh
Bannûchî	Dhin	Gurdezî	Khatrânî	Kundî
Bhattî	Dhrek	'Îsâkhel	Khatṭak	Kupchânî
Bozdâr	Dhreshak	Jaskânî	Khattar	Laghârî
Brahamzai	Dogrâ	Kâkar	Khattekhel	Lambâ
Chakrî	Gakkhar	Kasrânî	Khetrân	Lûnd

* C.f. the habit of the Shâh of Persia of calling himself Qâjâr after his tribe.
Journal Royal Asiatic Society, N. S., vol. XII., pp. 266-267.

Mâhdûdkhel	Mûsâzai	Randhawâ	Shâhânî	Takwânâ
Malal	Mushânî	Rangâ	Siâl	Tarîn
Mân	Nan	Rânjhâ	Sidhâ	Ṭiwânâ
Mazârî	Natkânî	Saddozai	Sikandarkhel	Turân
Miânkhel	Orâkzai	Sahiwâl	Simrâ	Ushṭarânâ
Multânî	Popalzai	Sarâî	Sindhû	Yûsafzai
Mûsâkhel	Qoreshî			

It will have been noticed, too, that in the lists of kings given previously certain additions occurred regularly to distinguish, as it were, groups of Râjâs. Thus we had Pâla and Sena Râjâs of Bengal, and in the long Ranthâmbor list we find Chandar, Dev, Dit, Mandab, Pâl, Râj, Râjâ, Râo and Rikh, as the distinguishing surnames, so to speak, of long lists of successive princes of the line. These partake strongly of the nature of the Arabic *ansâb*, and are in use in many families of consideration. Thus Râm, Chand, Nâth, Singh,* and so on, will run on from father to son as a family name, *E.g.* :—

Dînâ Nâth	Hari Râm	Hirâ Chand
Jogendar Nâth	Pahârî Râm	Bhûp Chand
Dayyâ Nâth	Shibbû Râm	Rûp Chand
Gobind Nâth	Kirpâ Râm	Shâm Chand
Makand Nâth	Dhanî Râm	Hamîr Chand
Mahesh Nâth	Sobhâ Râm	Hem Chand

These family appellatives are not confined to Hindûs ; witness the names of the well-known Shâhî dynasties of the Dakhan, as—

The 'Âdil Shâhs of Bijâpûr

The Kutb Shâhs of Golkonda

The Nizâm Shâhs of Aḥmadnagar.

Witness also the names of the Bârakzai Princes of the last century, which go in groups, as—

I.	II.	III.
Pûrdil Khân	Sultân Muḥammad Khân	Nawâb Asad Khân
Sherdil Khân	Yâr Muḥammad Khân	Nawâb Sama't Khân
Kohandil Khân	Pir Muḥammad Khân	Nawâb Jabar Khân
Rahamdil Khân	Sayyid Muḥammad Khân	
Milârdil Khân		

* The Singh of the literate classes in the Siûha and Siûh of pedantic Hindî ; vide Growse's and Hunter's works. In the Panjâb, however, among the villagers it is often pronounced Suû, Soû, Saiû, or Saû.

All the above princes were half-brothers by different mothers and sons of Painḍ Khân, the founder of the Bârazai family of Kâbul.* In the same manner, too, Almad Khân is the distinguishing appellation of the Lohârû family of the Delhi District, 'Ali Khân of one branch of the Mandals of Karnâl, 'Ali Khân of the Nawâbs of Maler Kotlâ, Muḥammad of the Nawâbs of Dojânâ.

In a similar way titles, nicknames, or whatever one might call them, are, amongst the lower and middle classes, very apt to stick long after the cause for them has died away. *B.g.*, in Ambâlâ are two merchants' shops known usually as Ilâhî Bakhsh Meṛaṭhwâlâ and Ilâhî Bakhsh Dillîwâlâ, but also as Ilâhî Bakhsh Baṭlâ and Ilâhî Bakhsh Chhautâî. Both these Ilâhî Bakhsh's are long dead, and their sons are trading in their stead, but the former has got his *soubriquet* because his father, who died a man of great wealth, started life as a regimental mess butler; *baṭlâ* being a corruption of the English *butler*. The latter's father was for some trifling offence flogged during the rough days of the Mutiny with a whip, in Panjâbî, *chhautâ* or *chhâṭâ*, whence Chhautâî, the flogged or whipped. In time no doubt the origin of these names will be entirely forgotten, and the families will each have an underivable surname, as it were. Natives, through ignorance generally, often have wrongly formed names, as the Hanû above quoted, and Sâlag, the name of one of my *chuprâsis*, which he and his friends consider to be the shortened form of Sâlag (or Sâlig) Râm, the real word being *Sâla-grâma*, in Sanskrit the philosopher's stone, and in modern dress it should be Sâl Grâm, a form of name I have sometimes heard.

It will not be out of place here to extract a short account of common Musalmân titles as used in Persia proper, as they have a direct bearing on Indian Musalmân names and titles. Messrs. Haggard and Le Strange† say that in Persia every man who can read and write *prefixes* Mîrzâ to his name, but princes *suffix* Mîrzâ: thus Mîrzâ Fazhad is Mr. Fazhâd: Fazhâd Mîrzâ is Prince Fazhâd.

* See *Journal, Asiatic Society of Bengal*, vol. XLIX., Part I., page. 97; *Indian Antiquary*, vol. XI., page 127.

† *Wast of Lankurân*, Trübner & Co., 1882, p. 89.

Again Khân meant originally what Chief did in Scotland among the clans, but now-a-days Khâns are as common in Tehrân as Esquires are in London; and this title, with Âqâ or Âghâ, is in courtesy applied to all persons above the position of a servant. Like Mirâz, Âqâ, or Âghâ, is both prefixed and suffixed to the name and with something of the same effect, but not invariably so. Thus usually Âqâ Bashîr is Bashîr the Steward's name, and Tîmûr Âqâ is Tîmûr the Gentleman's name. Servants are generally called Beg; e short as in *peg*, (but in India it is always long as in the Sanskritic languages.) All ladies are called Khânûm, the feminine form of Khân.

Corresponding to the *'anwân*, or honorific title, there is a very interesting class of names. All observers of the lower orders of natives will have noticed that our "bearers" are called Sardâr, our sweepers Jama'dâr, our tailors Khalîfa, our gardeners Chaudhrî, and so on. As a matter of fact these honorific class names are common all over India, and much more extended than one would at first suppose. Often, too, on enquiry it will be found that certain local celebrities of the lower classes are known only by such *soubriquets*, and in this sense they become real proper names. Ask a clodhopping witness in Court, who Amîr Bakhsh and 'Itbârî are and he will stare. Then point them out and he will become intelligent, "Oh, yes! I know those. That's Khalîfa and that's Bařemîân." From my paper in the *Indian Antiquary*, (vol XI., pp. 117-122) on this subject I chiefly extract the following, containing many of the commonest names of the natives around us, which few people suspect are honorific appellations.

Honorific Class Names.

<i>Name.</i>	<i>Language.</i>	<i>Meaning.</i>	<i>Applied to.</i>
Bâbû	Bengâlî	Gentleman	(1) All English scholars (2) Clerks who write English (3) Bengâlî clerks
Bahishtî	Persian	Heavenly	Water-carrier (<i>jhinwar</i>)
Bařemîân	Hindî	Old gentleman	All old men of respectability
Bhagat	Hindî	Saint	Grooms (<i>sdîs</i>)

Bhāt	Hindī	Friend	(1) Sikh saints (<i>saddhā</i>) (2) Sikh Scripture-readers (<i>granthī</i>) (3) All Easterns (<i>pārbīd</i>)
Buddhā	} Hindī	Elder	Scavengers (<i>chūhṛā</i>)
Būrhā			
Chaudhri	Hindī	Headman	(1) Gardeners (<i>mālī</i>) (2) Cultivators (<i>kambo</i>) (3) Porters (<i>kahār</i>)
Dādā	Hindī	Grandfather	(1) Musicians (<i>ḍom</i>) (2) Singers with dancing girls (<i>kanjar</i>) (3) Brāhman (4) Mendicants (<i>faqīr</i>)
Dārogha	Persian	Superintendent	Coachmen (<i>gārtwālā</i>)
Hāfiz	Arabic	Knowing Quran by heart	All blind men
Jama'dār	Persian	Chief	(1) Water-carrier (<i>jhin-war</i>) (2) Scavengers (<i>chūhṛā</i>)
Khalifa	Arabic	Successor to the Prophet	(1) Tailors (<i>darzt</i>) (2) Barbers (<i>nāf</i>) (3) Cooks (<i>lāngrī</i>) (4) School monitors (5) School teacher's sons
Lālā	Hindī	Cherished	(1) Merchants (<i>khattī</i>) (2) Shopkeepers (<i>baniyā</i>)
Lālbeg	Hindī	Follower of Lālbeg	Scavengers (<i>chūhṛā</i>)
Mahārāj	Hindī	Emperor	(1) Brāhman (2) Police officers
Mahir	} Hindī	Chief	(1) Greengrocers (<i>kūnjṛā</i>)
Mahrā			(2) Market gardeners (<i>rān</i>) (3) Milkmen (<i>gujjar</i>) (4) Brāhman
Mangalmukhā	Hindī	Merry-faced	Dancers (<i>kanjar</i>)
Maulvi	Persian	Learned	All Musalmāns of influence
Mehrā	Hindī	Effeminate	Porters (<i>kahār</i>)

Mehtar	Persian	Chief	(1) Scavenger (<i>chûrkhâ</i>) (2) Leather-worker (<i>chammdâr</i>)
Miân	Persian	Chief	(1) Singers with dancing girls (<i>mîrâstî</i>) (2) Schoolmasters (<i>mu-darris</i>) (3) A husband (<i>gharwdâ</i>)
Mîr	Persian	Chief	Singers (<i>mîrâstî</i>)
Mîrâstî	Arabic	Hereditary	Singers with dancing girls (<i>kanjâr, dom</i>)
Missar	Sanskrit	Scholar	Brâhmans
Mistri	English	Master-work-man	(1) Carpenters (<i>tarkhân</i>) (2) Smiths (<i>lohâr</i>) (3) Masons (<i>rdj</i>)
Munshî	Arabic	Writer	Persian scholar
Painch	Hindî	Arbitrator	(1) Porters (<i>kahâr</i>) (2) Grooms (<i>jaiswârd</i>)
Pandit	Sanskrit	Learned	Brâhmans
Parjâpat	Sanskrit	Creator	Potters (<i>kumhâr</i>)
Rai	Hindî	Ruler	Bards (<i>bhât</i>)
Râjâ	Hindî	King	Barbers (<i>ndî</i>)
Râo	Hindî	Ruler	Bards (<i>bhât</i>)
Râth	Panjâbi	Fearless	(1) Jâts (cultivating caste) (2) Duggars (labouring caste) (3) Gujjars (cowherd caste)
Rikhî	Sanskrit	Saints	Brâhmans
Sain Bhagat	Hindî	Sain the Bhagat	Barbers (<i>ndî</i>)
Sâis	Arabic	Nobleman	Grooms (<i>jaiswârd</i>)
Sardâr	Persian	Chief	(1) Bearers (<i>bahrâ</i>) (2) Scavengers (<i>chûrkhâ</i>)
Seth	Hindî	Millionaire	(1) Merchants (<i>mahdjan</i>) (2) Pârsîs
Shâh*	Persian	King	(1) Merchants (<i>khattrî</i>) (2) Mendicants (<i>faqîr</i>)

* In mistake for *shâh*, merchant, see above.

Shekh	Arabic	Venerable	(1) Muhammadan converts (<i>nayā Musalim</i>) (2) Bards (<i>bhārdīn</i>)
Sūr Dās	Sanskrit	Servant of	Kṛishṇa All blind men
Thākūr	Hindī	Lord	(1) Brāhman (2) Barbers (<i>nāī</i>)
Thekadār	Hindī	Contractor	(1) Masons (<i>rāj</i>) (2) Carpenters (<i>tarkhān</i> *)

Mr. Ibbetson has given me the following curious instances of Musalmān titles in Hindū families. A family of Baniyās in Gurgāon have the title of Shekh in memory of a former forcible conversion to Islām, and the head of a Hindū family in Derā Ghāzī Khān, takes the title of Khān in honor of the services of an ancestor named Lachhū Rām to a local Beloch Chief.

Mr. F. Wilson, C.S., also gives some noteworthy instances of titles among both Hindūs and Musalmāns arising out of the habit of never calling certain near relatives by name. Thus a Bāgrī Jāt calls his wife after the father's *got* or clan, e.g., Godārī, if she be of the Godārī clan. Similarly the father-in-law, *susrā*, is thus variously called.

Tâyā	}	Uncle, by the Sirsā Musalmāns.
Chāchā		
Panditjī	}	Mr. Brāhman, by the Gurgāon Brāhman.
Misarjī		
Rai Sāhib,		Sir Prince, by the Kāiths.
Lālā Sāhib	}	Sir Merchant, by the Baniyās.
Sāhjī		
Chaudhrī	}	Headman, by the Meos,
Muqaddam		
Dokrā,		The old-man, by the Meos.

The feminine form of this last, *dokrī*, is also applied to the mother-in-law by the Meos.

* For further information as to these names, see the article in the *Indian Antiquary*.

CHAPTER VII.

THERE is yet another important point to be considered with regard to Indian names. Every "Hindû of caste" has two separate names; that given him at the casting of his horoscôpe and contained in his *janampatri* or astrological record of nativity, and that by which he is known in life.

All the foregoing remarks apply to the latter class, which is variously called the *parsiddh nām* or obvious name, the *partaksh nām* or apparent name, the *boltā nām* or spoken name, and the *bāhir kâ nām* or outward name. It is given during the early years of life, arises from various chances in babyhood, and is not connected with any ceremony, unless it happens to be an opprobrious name, in which case it is given at the feast called the *chhaṭṭi*, or *panjāp*, described below. In a similar manner double names, a real and a nickname, of which the latter becomes the one by which the bearer is known in life, are used in Maisûr,* arising from the natural affection of the parents. Such names are—

<i>Name.</i>	<i>Meaning.</i>	<i>Derivation.</i>
Annappâ	} Elder-brother	aunâ
Anniâ		
Appannâ	} father	appâ
Appâ Râo		
Chikiâ	little	chikâ
Doddannâ	} large	doddâ
Doddappâ		
Puttiâ	} small	puttâ
Puttû Râo		
Sannappâ	small	sannâ
Thummiâ	younger-brother	thumma

These nicknames have also another origin in the universal dislike of Indian women of all classes and parts to calling their husbands

* See *Indian Antiquary*, vol. IX., page 309.

by name, so that when the husband and son have the same name the nickname becomes necessary and sticks for life. In the Panjâb the necessity would never arise, for there the father and son cannot bear the same name, nor could it arise among the Musalmâns, the universal and orthodox custom with them being never to name the son after the father.

The other class of names is that called by the "caste" Hindûs "the real name," and variously the *janamrâsî nâm* or genethliacal name, the *janamî nâm* or birth name, the *janam kâ nâm* or birthday name, and the *bhîtar kâ nâm* or inner name. It is contained in the *janampatri*, is of astrological origin, and is used only at marriages and such occasions in life as require a consultation of the stars. The *parsiddh nâm* may be the same as the *janamrâsî nâm*, but in practise it is very rarely so. It follows therefore that the latter is seldom used to designate its bearer in his daily life. Low-caste and out-caste Hindûs have no *janamrâsî nâm*, but when they become wealthy they are apt to manufacture one, much as our *parvenus* manufacture coats-of-arms and from the same feeling.

This astrological naming takes place at the *chha!î* (lit. sixth) or *panjâp* (? = *pujâpâ*, offering), a feast which is held properly on the 6th day after the birth of the child, but also on the 7th, 8th, 9th or 10th day. The friends of the family are called together and hold a feast lasting all night (*ratjagâ* or vigil), during which they sing hymns of praise and rejoicing to music and drumming, and feast according to the usages of their particular caste. A Brâhman is present to cast the horoscope and name the child, which he proceeds to do in the following manner:—

He first enquires from the family exactly at what time the child was born and then turning to his almanac, finds out in what portion of what *nachhatar* (*nakshatra*), or lunar mansion, the moment of birth occurred. This information decides the commencing letter of this child's name, but in order to show how this is arrived at I must explain as follows:—Roughly the moon passes into a new mansion once in every twenty-four hours, and the moment of ingress and egress is exactly shown in the native almanacs. The

Hindûs divide the day of 24 hours from 6 A.M. to 6 A.M. into 60 *gharîs* of 60 *pals* each, and each *nachhatar* into 4 portions called *aksharas* or ruling letters of 15 *gharîs* or 6 hours each. These portions of *nachhatar*s or ruling letters are shown in the table below, but why they have been so fixed I have been unable to find out. They are, however, of great importance in Hindû life, as fixing the genethliacal names of children, which must begin with the ruling letter. Thus, supposing a boy born on the 26th January, 1882, at 9-30 P.M. has to be named, the almanac shows that the *nachhatar*. Asunî commenced at 23 *gharîs* 41 *pals* on that day, i.e., at 3-15 P.M. The four ruling letters of Asunî are *chu*, *che*, *cho*, *lâ*, each of 6 hours duration, i.e., *chu* rules to 9-15 P.M., *che* to 3-15 A.M., *cho* to 9-15 A.M., and *lâ* to 3-15 P.M., on the 26th and 27th January. It is therefore clear that this particular child's name is ruled by *che*, and so he is named genethliacally Chet Râm. Similarly to ascertain the name of a child born on 10th June, 1882, at 1 P.M., the almanac shows that the *nachhatar* Utrâ Bhâdrpâd commenced at 12 *gharîs* 53 *pals* or 11-20 A.M. Its first letter Du is therefore ruling up to 5-20 P.M., and the child must be named Duni Chand or Durgâ Parshâd.* I give here the Hindû genethliacal table:—

Hindû Genethliacal Table.

Nachhatar	No.	1	2	3	4	5	6	7	8	9	10	11	12	13	14
	Name	Asunî	Bbarnî	Krittikâ	Rohinî	Mrigsirâ	Âradrâ	Punarbas	Pûkh	Shukhâ	Maghâ	Pûrbâ Phâlgunî	Utrâ Phâlgunî	Hast	Chitrâ
Ruling Letter	1st	chu	li	a	o	be	ku	ke	hu	di	ma	mo	te	pu	pe
	2nd	che	lu	i	ba	bo	ga	ko	he	du	mi	ta	to	pa	po
	3rd	cho	le	u	bî	kâ	nga†	hâ	ho	de	mu	ti	pâ	ra	ra
	4th	lâ	lo	e	bu	ki	chha	hi	dâ	do	me	tu	pi	tâ	ri

* A ordinary natives have no notion of time, and as it is very important for genethliacal purposes to ascertain the exact moment of birth, there are various queer and interesting ways of doing this, but they are beside the present enquiry.

† From this letter comes the name Ngangan, *vulgo* Anggan.

Nachhatar	No.	15	16	17	18	19	20	21	22	23	24	25	26	27	28
	Name	Swātī	Bisākā	Anuradhā	Jeshthā	Mūl	Pūrbā Kārh	Utrā Kārh	Abhijit	Srāvan	Dhanushthā	Śatbhikh	Pūrbā Bhādrpād	Utrā Bhādrpād	Reuntī
Ruling Letter	1st	ru	ti	na	no	ye	bha	be	ja	khi	gā	go	se	du	de
	2nd	re	tu	ni	yā	yo	dha	bu	je	khu	gi	sā	so	tha	do
	3rd	ro	te	nu	yī	bhā	pha	jha	jo	khe	gu	si	dā	jha	chā
	4th	tā	to	no	yu	bhi	dha	jhi	kha	kho	ge	su	di	nya	chi

The *nachhatar* Abhijit does not last more than six hours, and is merely intercalary to complete the correct computation. Some astrologers do not consider it at all. It follows therefore that genethliacal names rarely begin with *ja*, *je*, *jo* and *kha*.

Among Muhammadans the orthodox way of naming a child throughout the world is this: At the feast of 'Aqīqa or head-shaving, so called from 'aqīqa, the down on a baby's head, and which is held 3 days after birth, the local Maulvī is sent for to name the child, which he does thus:—He shouts out the *azān*, or call to prayer, with a loud voice, and repeats the 1st *sūrah*, *Sūrâ-i-fātiha*, of the *Qurân*, or sometimes the 112th, *Sūrâ-i-ikhlas*, or in other words the beginning or end of the *Qurân*,* and then takes the book and blows it open. The first letter on the right-hand page should commence the name of the child, but if he should not approve of that letter he takes the first letter of the seventh line following. If that displeases, then the first letter of the right-hand page of the seventh leaf following; then the first letter of the next seventh line, and so on, till a suitable letter is found. Three days after this, or the sixth after the birth, corresponding to the *chhatī* of the Hindūs, the family hold a feast, but entirely among themselves, at which they kill some animal. No outsider can partake of any part of this, and what is left must be buried. During this feast they shave the child's head.

The Muhammadans have, too, an astrological method of naming children. This is done by ascertaining what planet rules at the

* The *Qurân* contains 114 *Sûras*.

moment of birth. For this purpose they use two separate genethliacal tables, one for the day, 6 A. M. to 6 P. M., and one for the night 6 P. M. to 6 A. M. Between these periods each hour has a different ruling planet, and the child's name must begin with the first or last letter of the ruling planet's name. The planets are—

1 Shams	Sun	5 Atârid	Mercury
2 Qamar	Moon	6 Mirrikh	Mars
3 Zuhâl	Saturn	7 Mushtarî	Jupiter.
4 Zohra	Venus		

If we take between 10 and 11 A. M. on Wednesday we shall find that Mars, or Mirrikh, is ruling, and we shall get as names Mirân Bakhsh and Mariam, Khairu'llah and Khadija. Again, taking between 9 and 10 P. M. on Thursday night we shall find the Moon, or Qamar, ruling, and so have as infantile names Qamaru'ddîn and Qulsûm, Rahîm Bakhsh and Rabîa. The Muḥammadan genethliacal tables are as follows :—*

Diurnal.

Hour.	Sunday.	Monday.	Tuesday	Wednes- day.	Thurs- day.	Friday.	Satur- day.
6 to 7.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
7 to 8.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
8 to 9.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
9 to 10.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
10 to 11.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
11 to 12.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
12 to 1.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
1 to 2.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2 to 3.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3 to 4.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4 to 5.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5 to 6.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

* Compare Herklots' *Qandn-e-Islam*, page 12.

Nocturnal.

Hour.	Sunday.	Monday.	Tuesday	Wednes- day.	Thurs- day.	Friday.	Satur- day.
6 to 7.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
7 to 8.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
8 to 9.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
9 to 10.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
10 to 11.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
11 to 12.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
12 to 1.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
1 to 2.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
2 to 3.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
3 to 4.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
4 to 5.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
5 to 6.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon

Like the Hindûs, the Musalmâns consider it a sin to name their children after themselves, though they do not carry the notion to ancestral names. The superstitious and humble in life, especially members of forcibly converted Hindû tribes, follow all the Hindû customs, even to calling in Brâhmans, holding Hindû festivals, giving opprobrious names from the same reasons and with the same customs as the Hindûs, and using *janampatrîs*; all of which show the slight inward hold their adopted religion has over them.

CHAPTER VIII.

THROUGH the kindness of Miss G.L. West, in charge of the Christian Girls' Boarding School at Lúdiânâ, I have been enabled to add a few remarks on the growth of Christian nomenclature in Northern India.

Native Christian children are named now after three chief methods. The first is according to the current Indian Aryan system. Thus:—

Male Christians' Names.

'Abadia	Iliâs	Prabhû Dâs
Chambâ	Kâdû Ghos	Santâ
Dinâ Nâth	Khemantâ Rai	Tulsî
Hemantâ Rai	Maullâ Bakhsh	
Ibrâhîm	Munshî	

Female Christians' Names.

Ahmadî	Krishn Deî	Rukhiâ
Akko	Lachhmî	Sadâmanî Bânarjî
Amojan Nârâyan	Mariam	Satto Prîo Bânarjî
Âso	Mechal	Saurnoh Prân
Beno Bânarjî	Nanhî	Sukhiâ
Devakî	Phulmanî	Tohfa
Jwâlî	Premî	Wazîr Begam
Kadambî Bânarjî	Rahmat	

It will be seen, however, later on that in these names of Christians the second names, where they exist, are looked on as surnames, in utter contradiction of the true native ideas and feeling. In the above names where Bânarjî and Ghos occur these last are properly caste names thrown in at the end of the true Proper Name in the usual way.

As will have been already observed, the lower and poorer natives have no second or complementary name as a rule. There is something of the sort to be observed among the low native Christians, who have frequently only one name of European origin, often Scriptural; the real Christian name in fact without a surname: as, to quote from the school lists—

Girls.

Anna	Eliza	Kittie	Margaret	Ruth
Clara	Emily	Lina	Martha	Susan
Dinah	Janie	Lizzie	Mary	

Boys.

Eli

Jacob

Philip

Samuel

In one case among the boys there is only one name, but it is a surname without a Christian name. This boy's name is simply Wilson. Another boy with a single name has a most remarkable one, *viz.*, as printed, Kamerson. This looks very much like a corruption of the Hindû Kumar Sain.

The second system is to give the child a purely English name, in which the European fashion of Christian and surname is fully adopted. Thus:—

Girls.

Adeline Dales

Lizzie Richardson

Mercy Patterson

Agnes Richardson

Lovie Wylie

Nellie Wylie

Alice Patterson

Lydia Davis

Rachel Richardson

Annie Melvill

Martha Stuart

Susan Benton

Balm Muller

Mary Denison

Victoria Richardson

Caroline Randall

Mary Wylie

Jane Davis

Mattie Dales

The third and last system is by far the most interesting, and well worth record here, as showing the commencement of the growth of what will be eventually a system of native Christian nomenclature. This system mixes up the Indian and European methods of naming, but after the European manner. It is no doubt due to the feeling on the subject of names, which naturally dominates the European missionaries, to whom the existence of the native schools is due. In order to exhibit this feeling I cannot do better than quote Miss West's own words—"To give the *final* name of the father as a *surname* is becoming very common among native Christians, I suppose from much the same reasons as our ancestors adopted their second name from their different trades, &c." Natives, too, have more than one name, and even add their caste or tribal names to their proper names, but neither the second part of the proper name, nor the caste, nor the tribal name is ever used in the same way as the European surname. The notion of the surname is quite foreign to native ideas, and its use among the native Christians is very interesting and novel. It is to be observed that the *final* name of the father's name is the one chosen for this new surname. This will be

usually the complementary addition to the proper name, and hence such names for native Christians as—

Maggie Singh Mary Sen Martha Sen Mariam Singh

But oftener it is the caste or tribal name, which thus becomes as it were a clan surname, somewhat on the model of the Scotch, Irish and Welsh clan surnames. Thus—

Janie Appál	Cecilia Chaturji	Maggie Ghos
Joseph Appál	Edith Chaturji	Minnie Ghos
Ella Bânarji	Mollie Chaturji	

It is also obvious from some of these Christians' names, that the father, as might be expected from the lowly parentage of many of them, had but *one* name, and hence such queer mixtures, as—

Janie 'Abdu'llah	Alice Pûran	Ellen Sâbir
Martha Benî	Mercy Pûran	Sarah Sâbir

Sometimes the whole of the father's name has been added, as—

Emily, 'Îsâ Dâs

Ernestina Tâhil Singh

Esther P. C. Appál (P. C. ? for Prem Chand).

There are several cases of names of a similar growth to these, in which the parents had evidently been Christians with single Christian names. This Christian name has in subsequent generations been used as a surname, and hence the origin of a separate set of surnames for these people based on Christian names. Instances are—

Abigail Jonathan	Charlotte Paul	Harriett James
Agnes Benjamin	Elizabeth John	Lizzie Philip
Agnes James	Ella Matthias	Mary Anna Samuel
Amy Thomas	Ellen Benjamin	

An equally interesting and significant fact to be observed in this connection is the loss of the general use and meaning of a name, through which the two parts of the ordinary native name are used as Christian and surname without any reference to the original sense of the words. An instance of this is Ulfat Singh, the name of a *female* teacher in Miss West's School, where Ulfat is the Christian name and Singh the surname of the girl. But Ulfat Singh is a *male* name in actual use in ordinary native life with a common variant Ulfat Rai, and I never met with Singh as a female complement among natives when left to themselves.

TABLE I.—Names from the Census Returns, 1881, Ambálá District, of the Villages of Gaḍaulá, Bibíál, Khárvan, Ismá'ílábád, and Rattewálá.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				No. of times occurring.	FEMALE.	
			CASTES IN WHICH OCCURRING.			Children.		CASTES IN WHICH OCCURRING.	
			Hindu.	Muselman.	Hindu.			Muselman.	
1	'Abdul	4	4	.....	Ráin (2), Shekh (2).	.....	.....	.....	.....
2	'Abdu'l-Karim	2	2	.....	Dogar (2) .....	.....	.....	.....	.....
3	'Abdu'llah Sháh.	1	1	.....	Faqir .....	.....	.....	.....	.....
4	Abelá	9	9	Bádhi, Málí (2), Kahár, Rájput, Choh-rá, Gújar, Chammár (2) .....	.....	.....	.....	.....	.....
5	'Aesha	2	..	.....	.....	.....	2	.....	Ráin (2).
6	Ahmad	2	2	.....	Shekh, Dogar..	.....	..	.....	.....
7	Ahmadá	1	1	.....	Mirási .....	.....	..	.....	.....
8	Ahmad 'Ali	1	1	.....	Jogi .....	.....	..	.....	.....
9	'Aishán	2	..	.....	.....	.....	2	.....	Dogar (2).
10	Ajodhá	1	1	Mahájan .....	.....	.....	..	.....	.....
11	Ajudhiá	1	1	Lohár .....	.....	.....	..	.....	.....
12	Akki	1	1	Gújar .....	.....	.....	..	.....	.....
13	'Alá	6	6	.....	Dhobi, Ráin (4), Shekh.	.....	..	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			No. of times occurring.	FEMALE.		
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.		
			Hindu.	Musalman.	Children.		Hindu.	Mussalman.	No. of times occurring.
14	'Ali Bakhsh ...	6	.....	Ráin (3), Mirá-si (2), Dogar.	.....	..	.....	.....	.....
15	Álikor	2	.....	.....	.....	2	Ját, Málí .....	.....	.....
16	'Ali Muham-mad.	2	.....	Dogar, Shekh.	.....	..	.....	.....	.....
17	'Ali Nawáz ...	1	.....	Ráin .....	.....	..	.....	.....	.....
18	Allah Bakhsh.	9	.....	Juláhá (2), ... Ráin (5), ... Dogar, Sunár .....	.....	..	.....	.....	.....
19	Allahdí	6	.....	.....	.....	6	.....	Ráin (2), Mirá-si, Juláhá (2), Shekh.	.....
20	Allahdíá	9	.....	Juláhá, Jogt, Nái (3), Mí-rási, Dogar (2), Shekh. Ráin (4) .....	.....	..	.....	.....	.....
21	Allahdín	4	.....	Ráin .....	.....	..	.....	.....	.....
22	Álú	1	.....	.....	.....	..	.....	.....	.....
23	Amar Singh...	2	.....	.....	.....	..	.....	.....	.....
24	Amí Chand ...	3	Gójar	Ráipút .....	.....	..	.....	.....	.....
25	Amí Kaívar..	1	Mahájan, Kam-bo, Jhinwar .....	.....	.....	1	Gójar .....	.....	.....

53	Badāmi.....	13	...	.....	.....	.....	13	Badhi, Bráhma- man, Lohár, Máli, Kum- hár (2), Gú- jar (3), Chūh- ra (2), Jhūn- war, Cham- már.	.....
54	Badan	1	Gújar.....	.....	.....	.....	...	.....	.....
55	Badhawá	7	Baniya, Lohár (2), Tarkhán.	.....	.....	Bádhi, Máli, Gújar.	...	.....	.....
56	Baghar	1	.....	.....	Mirasi .....	.....	...	.....	.....
57	Bahádur	2	Rájpút .....	.....	Jogi .....	.....	...	.....	.....
58	Bahádurá	2	Bádhi .....	.....	.....	Jhinwar .....	...	.....	.....
59	Bahádur Singh	1	Thatherá .....	.....	.....	.....	...	.....	.....
60	Bahál Singh	1	.....	.....	.....	Rájpút .....	...	.....	.....
61	Bahár Sháh	1	.....	.....	Faqir .....	.....	...	.....	.....
62	Bahrám	1	Sikh .....	.....	.....	.....	...	.....	.....
63	Bájá	2	Tiwáná .....	.....	.....	Dogar .....	...	.....	.....
64	Bakhshá	1	Chúhrá .....	.....	.....	.....	...	.....	.....
65	Bakhshan	1	.....	.....	.....	.....	1	.....	Jogi.
66	Bakshi	3	.....	.....	.....	.....	3	.....	Ráin (3).
67	Bakhshí Rám	1	Bráhma .....	.....	.....	.....	...	.....	.....
68	Bakhsho	2	.....	.....	.....	.....	2	.....	Juláhá.
69	Bakhtáwar	1	Rájpút .....	.....	.....	.....	...	.....	.....
70	Bakhtáwar	1	Rájpút .....	.....	.....	.....	...	.....	.....
71	Singh	1	.....	.....	.....	.....	1	.....	.....
72	Balhi	2	Mahájan .....	.....	.....	.....	1	.....	.....
73	Báli	1	Ját .....	.....	.....	.....	...	.....	.....
74	Bálmukand	3	Bráhma (2) .....	.....	.....	Bráhma .....	...	.....	.....
75	Bambholá	2	.....	.....	.....	Rájpút (2) .....	...	.....	.....

TABLE I—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				FEMALE.			
			CASTES IN WHICH OCCURRING.				No. of times occurring.	CASTES IN WHICH OCCURRING.		
			Hindu.	Musalman.	Children.	Hindu.		Musalman.		
76	Bambholi	1	.....	.....	.....	1	Rājput .....	.....	
77	Bambhol Singh.	2	.....	.....	Rājput (2).....	..	.....	.....
78	Banno	1	.....	.....	.....	1	Mahājan .....	.....	
79	Bansān	1	.....	.....	.....	1	Mahājan .....	.....	
80	Bansi.....	10	Mālī (3), Lohār, Tar- khān, Jhīn- war, Brāh- man, Mahā- jan. .....	.....	Bādhi, Cham- mār.	..	.....	.....
81	Banwāri	2	.....	.....	Brāhman, Baniyā.	..	.....	.....
82	Bāo	1	.....	Jogī, Shekh ...	.....	1	Mahājan .....	.....	
83	Bāqar	2	.....	Rāin(5), Shekh,	.....	..	.....	.....
84	Barkat	7	.....	Sayyid.	.....	..	.....	.....
85	Barkatā.....	1	.....	Rāin .....	.....	..	.....	.....

86	Bárl	12	12	Bádl, Baniyá (2), Bráh- man, Lohár, Chhimbí, Gójar, Jhin- war, Cham- már.	Baniyá, Cham- már.	..	.....	.....
87	Basant	1	1	Rájpút	.....	..	.....	.....
88	Basantá	7	7	Baniyá (2), Málí, Lohár, Mahájan Jhinwar	Bráhma (2) ..	..	.....	.....
89	Basantí	5	1	Mahájan	.....	4	Mahájan (4) ..	.....
90	Basant Rám	1	1	Mahájan	.....	..	.....	.....
91	Basát	2	2	Bráhma	Bráhma .....	..	.....	.....
92	Basáwan	1	1	Gójar	.....	..	.....	.....
93	Basti	2	2	Chóhrá, Málí	.....	..	.....	.....
94	Bauná	1	1	Chóhrá	Chóhrá .....	..	.....	.....
95	Báwá Gharib Dás.	1	1	Faqir	.....	..	.....	.....
96	Báwá Rám Dás.	1	1	Bairágl	.....	..	.....	.....
97	Begam	1	..	.....	.....	1	.....	Dogar.
98	Begán	4	..	.....	.....	4	.....	Faqir, Raín (3)
99	Bego	1	..	.....	.....	1	.....	Dogar.
100	Begun	1	1	Rájpút	.....	..	.....	.....
101	Beli Rám	1	1	.....	Bráhma .....	..	.....	.....
102	Bhágán	1	..	.....	.....	1	Chammár .....	.....
103	Bhági	3	3	.....	.....	3	.....	Dogar (3).
104	Bhāgo	1	..	.....	.....	1	Kambo .....	.....
105	Bhagrathi	1	..	.....	.....	1	Bráhma .....	.....
106	Bhāgū	1	1	Dogar	Dogar .....	..	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				FEMALE.			
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.			
			No. of times occurring.	Hindu.	Musalman.	Children.	No. of times occurring.	Hindu.	Musalman.	
107	Bhagwáná ...	18	18	Máli (6), Bád- hi, Rájpút (3), Kalál, Kumbár, Gújar (5), Jhinwar.	.....	.....	..	.....	.....
108	Bhagwán Dás.	1	1	Ját .....	.....	.....	..	.....	.....
109	Bhagwán Devi	1	7	Baniyá, Mahá- jan(2), Bráh- man, Máli, Dogar, Chammár.	.....	.....	..	Rájpút .....	.....
110	Bhagwání	7	7	.....	.....	.....	..	.....	.....
111	Bhagwantí ...	2	2	.....	.....	.....	2	Bráhma- n, Tha- therá.	.....
112	Bhaibán	1	1	.....	.....	.....	1	.....	Dogar.
113	Bhajni	1	1	.....	.....	.....	1	Bráhma- n .....	.....
114	Bhajá	1	1	Máli .....	.....	.....	..	.....	.....
115	Bháná	1	1	Tarkhán .....	.....	.....	..	.....	.....
116	Bhatilá	1	1	Jhinwar .....	.....	.....	..	.....	.....
117	Bhattá	1	1	Gújar .....	.....	.....	..	.....	.....
118	Bhawání Dás.	1	1	Bráhma- n .....	.....	.....	..	.....	.....

119	Bhāwarā	1	Gūjar .....	.....	.....	.....	.....
120	Bhekhi	1	.....	.....	.....	.....	.....
121	Bhkhā	1	.....	.....	.....	.....	.....
122	Bholā	5	Gūjar .....	.....	Bādhi .....	.....	.....
123	Bholī	4	.....	.....	.....	.....	.....
124	Bholā	1	.....	.....	.....	.....	.....
125	Bholī	4	.....	.....	.....	.....	.....
126	Bhkhā	1	.....	.....	.....	.....	.....
127	Bhunnī	1	.....	.....	.....	.....	.....
128	Bhūrā	1	.....	.....	.....	.....	.....
129	Bhūrī	3	.....	.....	.....	.....	.....
130	Bhūro	1	.....	.....	.....	.....	.....
131	Bhūrū	3	.....	.....	.....	.....	.....
132	Bibi	5	.....	.....	.....	.....	.....
133	Bijā Rām	1	Gūjar .....	.....	.....	.....	.....
134	Billā	2	Baniyā, Gūjar .....	.....	.....	.....	.....
135	Bilro	1	.....	.....	.....	.....	.....
136	Bindrāban	1	Mahājan .....	.....	.....	.....	.....
137	Birā	4	Gadarrā, Chammar .....	.....	Jhinwar .....	.....	.....
138	Biran	1	.....	.....	.....	.....	.....
139	Bir Bhān	1	Brāhman .....	.....	.....	.....	.....
140	Birī	3	.....	.....	.....	.....	.....
141	Bir Kanwar	3	.....	.....	.....	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names	MALE.			No. of times occurring.	FEMALE.	
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
142	Biro	6	.....	.....	.....	6	Máli (2), Bráhman, Chhím-bí, Gújar (2).	.....
143	Birú	5	Baniyá, Cham-már (2)	.....	Chóhrá, Cham-már.	..	.....	.....
144	Bir Singh	9	Máli (2), Tar-khán (2), Lohár, Jhin-war (2), Gú-jar (2)	.....	.....	..	.....	.....
145	Birwí	3	.....	.....	.....	3	Máli, Jhinwar, Gújar.	.....
146	Bishambar ..	4	Bráhma (2), Baniyá (2)	.....	.....	..	.....	.....
147	Bishambar Def	1	.....	.....	.....	1	Gújar .....	.....
148	Bishná	2	.....	.....	Rájpút, Cham-már	..	.....	.....
149	Bishni	8	.....	.....	.....	8	Bráhma, Ját, Málí, Tar-khán, Ba-niyá, Chhím-bí, Gújar (2).	.....

150	Bishn Singh...	1	1	.....	Rájpút .....	.. 2	..... Gaḍarriá, Máli	.....
151	Bissí	2	...	.....	.....	17	Baniyá, Mahá- jan, Sunár,	.....
152	Bisso	17	...	.....	.....		Bráhmaṇ (3), Máli (2), Kumhár (2), Gaḍarriá, Gôjar (2), Jhinwar.	Dogar (3).
153	Bissú	1	1	.....	.....	..	.....	.....
154	Bráj Lál	1	1	Bráhmaṇ	Jhinwar .....	..	.....	.....
155	Bránjī	1	1	.....	Ját .....	..	.....	.....
156	Bo 'Ali	3	3	.....	Ráin(2), Shekh, Mírásí, Nilgar.	..	.....	.....
157	Bo 'Ali Bakhsh	2	2	.....	.....	..	.....	.....
158	Bodí	1	1	Gôjar .....	.....	..	.....	.....
159	Buddho	4	..	.....	.....	4	Bráhmaṇ (2), Máli, Cham- már.	.....
160	Buddh Rám	1	1	Kumhár .....	.....	..	.....	.....
161	Buddh Singh	2	2	Gôjar .....	.....	..	.....	.....
162	Buddhú	14	14	Bádhí, Bráh- man, Rájpút, Kumhár (3), Chammár (2), Jhinwar, Nimakgar, Gaḍarriá.	Ráin .....	..	.....	.....
163	Bujá	1	1	Gôjar .....	.....	..	.....	.....
164	Bují	4	..	.....	.....	4	Chammár, Kumhár.	Ráin(2).

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
165	Bólá	8	Bráhma (3), Rájpút, Ma- háján.	Ráin, Barhái.	Gójar.....	..	.....	.....
166	Buland Khán	1	.....	Pathán .....	.....	..	.....	.....
167	Bólí	1	.....	.....	.....	1	.....	Dogar.
168	Bóti	4	.....	.....	.....	4	Gadarriá, Ba- niyá, Cham- már (2).	.....
169	Chambelá	3	.....	.....	Rájpút (2), Chammár.	..	.....	.....
170	Chambeli	2	.....	.....	.....	2	Rájpút (2).....	.....
171	Chamel Singh.	1	.....	.....	Rájpút .....	..	.....	.....
172	Chandá	1	.....	.....	Máli .....	..	.....	.....
173	Chandan	4	Kambo .....	.....	.....	3	Rájpút, Brá- hman (2).	.....
174	Chandan Deví.	1	.....	.....	.....	1	Bráhma .....	.....
175	Chandi	1	Baniyá .....	.....	.....	..	Máli, Kumhár, Baniyá, Chammár.	Dhobi, Sikli- gar.
176	Chando	6	.....	.....	.....	6	.....	.....
177	Chandú	8	Bráhma (2), Maháján.	Sikligar.....	Máli, Baniyá (2), Maháján.	..	.....	.....

178	Channan	.....	3	...	.....	3	Baniyá, Gôjar Mahájan.	.....
179	Charághá	.....	1	1	Rájpút	...	Rájpút (2)	...
180	Charághí	.....	2	...	.....	...	.....	...
181	Charhtá	.....	1	1	Gadarriá	.....	.....	...
182	Chetá	.....	2	2	Chúhrá	.....	.....	...
183	Chhajjá	.....	15	15	Mali, Kumhár, Thatherá, Chhimbí, Bráhmañ, Tarkhán, Kambo, Jhinwar, Sunár.	Mali Bádhí, Jhin- war Chúhrá.	.....	...
184	Chhattar	.....	2	2	Baniyá, Ma- háján.	.....	.....	.....
185	Chhattarú	.....	3	3	Jhinwar, Chuh- rá.	Mali	.....	.....
186	Chhittar	.....	2	2	.....	Gôjar	.....	.....
187	Chhotá	.....	2	2	Tarkhán, Lohár.	.....	.....	.....
188	Chhoti	.....	9	...	.....	.....	Mali (3), Bráh- man (2), Chammár, Gôjar.	Ráin, Shekh.
189	Chhoto	.....	7	...	.....	.....	Gadarriá, Ját, Sikh, Gôjar (2).	Ráin, Sikligar.
190	Chhotá	.....	9	9	Lohár (2)	Bádhí, Chúhrá	.....	.....
191	Chhoti	.....	3	...	.....	.....	Bráhmañ (3)	...
192	Chhotá	.....	1	1	Shekh	.....	.....	.....
193	Chhoti	.....	1	1	.....	Rájpút	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			No. of times occurring.	FEMALE.		
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.		
			Hindu.	Musalman.	Children.		Hindu.	Musalman.	
194	Chinú.....	1	Gadarriá .....	.....	.....	..	.....	.....
195	Chóhrá	6	Máli (2), Tar- khán, Ráj- pút, Chóhrá. .....	.....	Jhinwar .....	..	.....	.....
196	Chóhrí	13	.....	.....	.....	13	Kumhár, (3), Rájpút (3), Baniyá (2), Bráhma (3), Máli (2).	Juláhá, Dogar.
197	Chóhriá.....	1	Gójar .....	.....	.....	..	.....	.....
198	Chóhrá	2	Káith.....	.....	Gójar.....	..	.....	.....
199	Chóni	2	Mahájan, Bráhma	.....	.....	..	.....	.....
200	Chuniá	1	Jhinwar .....	.....	.....	..	.....	.....
201	Chunni	1	Mahájan .....	.....	.....	..	.....	.....
202	Dákhán	1	.....	.....	.....	1	Chammár .....	.....
203	Dákhí	1	.....	.....	.....	1	Mahájan .....	.....
204	Dalip.....	1	Rájpút .....	.....	.....	..	.....	.....
205	Dalipá	2	Rájpút, Dogar. .....	.....	.....	..	.....	.....
206	Dalipd	1	.....	.....	.....	..	.....	.....
207	Dalip Singh	1	Rájpút .....	.....	Gójar.....	..	.....	.....
208	Dal Singh.....	1	Gójar.....	.....	.....	..	.....	.....

209	Dānī	1	...	.....	.....	.....	1	Gūjar .....	.....
210	Darbo	4	...	.....	.....	.....	4	Gadarrīā, Gū-jar (2), Brāh-man.	.....
211	Darb Singh ...	1	1	Thatherā .....	.....	.....	...	.....	.....
212	Dārī	1	1	Thatherā .....	.....	.....	...	.....	.....
213	Darião Singh.	1	1	Lohār .....	.....	.....	...	.....	.....
214	Dārmi	1	1	Pādā .....	.....	.....	...	.....	.....
215	Dāsī	1	1	.....	.....	.....	...	.....	.....
216	Daulatī	1	...	Brāhman .....	.....	.....	1	Brāhman .....	.....
217	Daulatīā	1	1	Jāt, Sunār .....	.....	.....	...	.....	.....
218	Daulat Rām...	3	3	Kahār, Baniyā, .....	.....	.....	...	.....	.....
219	Dayyā	10	10	Mahājan, Gū-jar (6), Cham-mār .....	.....	.....	...	.....	.....
220	Dayyā Kanwar	2	...	.....	.....	.....	2	Jāt, Chamnār .....	.....
221	Dayyā Rām ...	4	4	Mālī .....	.....	.....	...	.....	.....
222	Dayyā Singh...	2	2	Gūjar, Cham-mār .....	.....	.....	...	.....	.....
223	Devī Chand ...	3	3	Brāhman, Bhāt, Chamnār .....	.....	.....	...	.....	.....
224	Devī Sant	1	1	.....	.....	.....	...	.....	.....
225	Devī Singh ...	3	3	Mālī, Kunhār, Rājput .....	.....	.....	...	.....	.....
226	Dewā Singh ...	1	1	Mālī .....	.....	.....	...	.....	.....
227	Dhanī Rām ...	1	1	.....	.....	.....	...	.....	.....
228	Dhannā	2	2	Rājput, Jāt ...	.....	.....	...	.....	.....
229	Dharmī	2	2	.....	.....	.....	...	.....	.....
230	Dharmū	1	1	.....	.....	.....	...	.....	.....
231	Dhulā	2	2	Rāin (2) .....	.....	.....	2	Mālī, Kambo..	.....
232	Dhulā	1	1	.....	.....	.....	...	.....	.....
233	Dhūmī	1	1	Gadarrīā .....	.....	.....	...	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
234	Dhundān	2	.....	.....	.....	2	Gōjar.....	Rāin.
235	Dhyānā	2	Chammār .....	.....	.....	..	.....	.....
236	Dhyān Singh	1	Rājpūt .....	.....	.....	..	.....	.....
237	Dilāl	1	Gōjar .....	.....	.....	..	.....	.....
238	Dillā	1	Gōjar .....	.....	.....	..	.....	.....
239	Dimāk	1	Rājpūt .....	.....	.....	..	.....	.....
240	Dinā	1	.....	Rāin .....	.....	..	.....	.....
241	Dinī	1	.....	.....	.....	1	.....	Rāin.
242	Dipā	1	Brāhman, Gō-jar .....	.....	Gadarriā .....	..	.....	.....
243	Dittā	2	Kumhār, Lohār .....	.....	.....	..	.....	.....
244	Diwān	2	.....	.....	.....	..	.....	.....
245	Dokhī	1	.....	.....	.....	1	Mahājan .....	.....
246	Draupatī	5	.....	.....	.....	5	Brāhman (3), Baniyā (2).	.....
247	Dulā	7	Mālī, Baniyā, Tarkhān, Gōjar, Chammār.	Lohār, Dogar.	.....	..	.....	.....
248	Dole	1	Sunār .....	.....	.....	..	.....	.....
249	Doli	2	.....	.....	.....	2	Gōjar.....	Shekh.
250	Duliā	1	.....	.....	.....	1	Faqr .....	.....

251	Dóni	1	1	Bráhmañ .....	.....	1	Bráhmañ .....	.....
252	Dóni Chand	1	1	.....	.....	10	Bráhmañ (6), Máli, Baniyá (2), Gaðarriá	.....
253	Durgi	10	..	.....	.....	1	Bráhmañ .....	.....
254	Durnati	1	..	.....	.....	1	Máli .....	.....
255	Durt Singh	1	1	Thatherá .....	.....	..	Nái, Bráhmañ. Páðhá	.....
256	Dusaundan	1	..	.....	.....	3	.....	.....
257	Dusaundhá	1	1	Jhinwar .....	.....	2	.....	.....
258	Dusaundhan	3	..	.....	.....	..	.....	.....
259	Dusaundhi	12	10	Mahájan, Ba- niyá, Cham- már, Páðhá. hájan.	.....	..	.....	.....
260	Dwarká	2	2	Bráhmañ, Ma- háján.	.....	..	.....	.....
261	Dwarká Dás	1	1	Bairági .....	.....	5	Baniyá (3), Mahájan, Bráhmañ.	.....
262	Dwarkí	5	..	.....	.....	1	Jogi.	.....
263	Fahima	1	..	Chúhrá .....	.....	..	.....	.....
264	Faqiriá	1	1	.....	.....	..	.....	.....
265	Farid	1	1	Dogar .....	.....	..	.....	.....
266	Fattá	3	3	Ját, Gójar .....	.....	..	.....	.....
267	Fateh Singh	1	1	Rájpút .....	.....	..	.....	.....
268	Fattá	2	2	Máli, Gójar .....	.....	..	.....	.....
269	Fattá	2	2	.....	.....	..	.....	.....
270	Faujá	2	2	Rájpút, Juláhá	.....	1	Dogar.	.....
271	Gágán	1	..	.....	.....	2	Mahájan, Ráj- pút.	.....
272	Gandá	2	..	.....	.....	1	Chhimbí .....	.....
273	Gaindi	1	..	Máli, Cham- már.	.....	..	.....	.....
274	Gajjú	2	2	.....	.....	..	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
			Hindu.	Musalman.	Children.	No. of times occurring.	Hindu.	Musalman.
275	Gahná	1	Rájpút .....	.....	.....	..	Mahájan .....	.....
276	Gahní	1	.....	.....	.....	1	.....	Dogar.
277	Gamánan	1	.....	.....	.....	1	.....	.....
278	Gamáni	1	Gújar .....	.....	.....	1	.....	Dogar.
279	Gámo	1	.....	.....	.....	3	Bráhmañ, Mahájan (2).	.....
280	Ganeshi	5	Bráhmañ, Mahájan.	.....	.....	1	Kalál .....	.....
281	Gangá Devi ...	1	.....	.....	.....	...	.....	.....
282	Gangá Rám ...	17	Bráhmañ (4), Kalál, Jhinwar, Málí (2), Sunár, Mahájan (3), Tarkhán, Rájpút, Gújar.	.....	Mahájan, Ját.	...	.....	.....
283	Gangá Singh .	1	Sikh .....	.....	.....	...	.....	.....
284	Gangi	3	.....	.....	.....	3	Mahájan, Rájpút, Kumhár.	.....
285	Gango	1	.....	.....	.....	1	Bráhmañ .....	.....

286	Gangā	5	5	Mālī, Lohār, Gūjar, Chammār.	.....	Mālī .....	..	.....	.....
287	Ganhāyā	2	2	Kalāl .....	.....	Gūjar.....	..	.....	.....
288	Ganpat	1	1	Mahājan .....	.....	.....	..	.....	.....
289	Gauhari	5	5	.....	.....	.....	5	Gūjar (4)	Rāin.
290	Gaurji	4	4	.....	.....	.....	4	Gūjar (3), Chammār.	.....
291	Ghārīb Dās	1	1	Faḡir .....	.....	.....	..	.....	.....
292	Ghāsi	1	1	Jhinwar .....	.....	.....	..	.....	.....
293	Ghāsi Rām	2	2	Brāhman, Thaṭherā.	.....	.....	..	.....	.....
294	Ghasitā.....	2	2	Kambo	Dogar .....	.....	..	.....	.....
295	Ghasitī.....	4	4	Kumbhār .....	.....	.....	3	Gūjar.....	Rāin, Mirāsī.
296	Ghasitū	4	4	Gūjar	Rāin (2)	Mālī .....	..	.....	.....
297	Ghisā	1	1	.....	Dhobī .....	.....	..	.....	.....
298	Ghughā.....	1	1	Chūhrā .....	.....	Chūhrā .....	..	.....	.....
299	Ghulām.....	1	1	.....	.....	.....	..	.....	.....
300	Ghulām Hus- sain.	1	1	.....	Dom .....	.....	..	.....	.....
301	Ghulām Nabbi	1	1	.....	Rāin .....	.....	..	.....	.....
302	Gobind	4	4	Kumbhār, Bani- yā, Mahājan (2).	.....	.....	..	.....	.....
303	Gobindā	1	1	Brāhman .....	.....	.....	..	.....	.....
304	Gobind Lal	1	1	Mahājan .....	.....	.....	..	.....	.....
305	Gobind Rām	2	2	Brāhman (2)...	.....	.....	..	.....	.....
306	Gomati	1	1	.....	.....	.....	1	Brāhman .....	.....
307	Gondal	3	3	.....	.....	.....	3	.....	Dogar.
308	Gopālā	6	6	Mahājan, Kahār, Gūjar (2).	.....	Brāhman	1	Bhāt .....	.....
309	Gopālī	2	2	.....	.....	.....	2	Rājput (2) ...	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
310	Gopí	2	Rájpút, Bráhma- man.	.....	.....	..	.....	.....
311	Gordhan	1	Mahájan .....	.....	.....	..	.....	.....
312	Gormukh	2	Lohár (2) .....	.....	.....	..	.....	.....
313	Gárgan	1	Mahájan .....	.....	.....	..	.....	.....
314	Guláb	10	Gójar (2), Jhinwar.	Ráin (4), Jogí, Pathán, Do- gar.	.....	..	.....	.....
315	Gulábá	2	Kambo, Kum- hár.	.....	.....	..	.....	.....
316	Guláb Devi ...	1	.....	.....	.....	1	Bráhma- man .....	.....
317	Gulábi	17	.....	.....	.....	17	Bádhí (2), Ma- hájan (3), Máli (4), Kalál, Bráh- man (3), Sikh, Kam- bo, Jhinwar.	Rájpút.
318	Gulzári	1	Thatherá .....	.....	.....	..	.....	.....
319	Ganá	1	.....	Dogar .....	.....	..	.....	.....
320	Gangá	1	Chuthrá .....	.....	.....	..	.....	.....
321	Guni	1	Bádhí .....	.....	.....	..	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
341	Hardwari	1	.....	.....	.....	1	Kambo .....	.....
342	Hari Ram	1	Bráhmañ .....	.....	.....	..	.....	.....
343	Hari Saran	1	Bráhmañ .....	.....	.....	..	.....	.....
344	Harjas	1	Bráhmañ .....	.....	.....	..	.....	.....
345	Har Kanwar	3	Ját .....	.....	.....	3	Gújar (3) .....	.....
346	Har Lal	1	Ját .....	.....	.....	..	.....	.....
347	Harnám	8	Baniyá, Mahá- jan (2), Ráj- pút, Lohár, Gújar.	.....	Kambo, Gújar	..	.....	.....
348	Harnámi	1	.....	.....	.....	1	Mahájan .....	.....
349	Harnám Singh	1	Rájpút .....	.....	.....	..	.....	.....
350	Harnámi	1	.....	.....	.....	1	Mahájan .....	.....
351	Harsaróp	1	Bráhmañ .....	.....	.....	..	.....	.....
352	Harwá	1	.....	.....	Ját .....	..	.....	.....
353	Hashmat	1	.....	.....	.....	1	.....	Juláhá.
354	Hasná	2	.....	Ráin, Dom ..	.....	..	.....	.....
355	Hasni	2	.....	Shekh, Dogar	.....	2	.....	Juláhá, Nát.
356	Hasan	4	.....	(3). Dogar .....	.....	..	.....	.....
357	Hastá	1	.....	Dogar .....	.....	..	.....	.....
358	Hattlá	1	Chamnár .....	.....	.....	..	.....	.....

359	Hayatī	1	...	.....	.....	.....	.....	.....	Dogar.
360	Hayāunī	1	...	.....	.....	.....	.....	.....	Jogī.
361	Hemā	2	1	.....	.....	.....	.....	.....	.....
362	Hemā	2	2	.....	.....	.....	.....	.....	.....
363	Hemā	1	1	.....	.....	.....	.....	.....	.....
364	Hirā	20	19	Brāhman (3), Baniyā (2), Mahājan, (2), Māli (2), Rājput (2), Kambo, (2), Jhinwar (2), Kumhār.	.....	.....	.....	.....	.....
365	Hirā Devī	1	...	.....	.....	.....	.....	.....	.....
366	Hirānand	1	1	Chhīmbi .....	.....	.....	.....	.....	.....
367	Hirā Singh	3	3	Rājput (2), Ṭhatherā.	.....	.....	.....	.....	.....
368	Hirī	1	...	.....	.....	.....	.....	.....	.....
369	Hiro	6	...	.....	.....	.....	.....	.....	Jogī.
370	Hirā	1	1	Gūjar .....	.....	.....	.....	.....	.....
371	Hoshīārā	2	2	Gūjar (2) .....	.....	.....	.....	.....	.....
372	Hoshnāki	1	1	Māli .....	.....	.....	.....	.....	.....
373	Hukki	1	1	Kumhār .....	.....	.....	.....	.....	.....
374	Hulāsā	1	1	Ṭhatherā .....	.....	.....	.....	.....	.....
375	Hussainī	3	...	.....	.....	.....	.....	.....	Mirāsi (2), Fa- qir.
376	Hussainū	1	1	.....	.....	.....	.....	.....	.....
377	'Ido	16	...	.....	.....	.....	.....	.....	Sikligar, Julā- hā (4), Shekh, Rāin (8), Jōgi, Mirāsi.

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			No. of times occurring.	FEMALE.	
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
378	'idda	4	.....	Shekh, Barhái, Ráin	.....	..	.....	.....
379	Iláhiá.....	3	.....	Ráin (2), Dom.	.....	..	.....	.....
380	Iláhiá Sháh	1	.....	Faqir .....	.....	..	.....	.....
381	Iláhi Bakhsh,	2	.....	Ráin (2) .....	.....	..	.....	.....
382	Iláyachi Náth.	1	Jogí .....	.....	.....	..	.....	.....
383	Imám Bakhsh.	6	.....	Ráin (3), Shekh (2), Juláhá	.....	..	.....	.....
384	Indar	1	.....	.....	Sikh .....	..	.....	.....
385	Indrú	1	Bráhmán .....	.....	.....	..	.....	.....
386	Íshar	1	Sikh .....	.....	.....	..	.....	.....
387	'Ishqu	1	Chammár .....	.....	.....	..	.....	.....
388	Jabhar	1	Mahájan .....	.....	.....	..	.....	.....
389	Jabri	1	.....	.....	.....	1	.....	Jogí.
390	Jabro	1	.....	.....	.....	1	.....	Dhobí.
391	Jaddú	1	Tha'herá .....	.....	.....	..	.....	.....
392	Jagádhri	1	.....	.....	Mahájan .....	..	.....	.....
393	Jagdis	2	Bráhmán (2) .....	.....	.....	..	.....	.....
394	Jaggú.....	1	Chammár .....	.....	.....	..	.....	.....
395	Jai Deví	7	.....	.....	.....	7	Jhinwar, Ráj- pút, Bráhmán (3), Máli (2) .	.....

396	Jai Mall	.....	3	Rájpút, Jhinarwar, Cham-már.	.....	.....	..	.....	.....
397	Jai Rám	.....	5	Baniyá (2), Ját, Bráhma-man, Gújar.	.....	.....	..	.....	.....
398	Jai Singh	.....	1	Rájpút	.....	.....	..	.....	.....
399	Jammón	.....	1	.....	Ráin	.....	..	.....	.....
400	Jamná	.....	6	Bráhma-man (2), Mahájan	.....	Bádhí, Mahá-jan, Gaðarriá	..	.....	.....
401	Jamná Dás	...	2	Bráhma-man, Mahájan	.....	.....	..	.....	.....
402	Jamni	.....	19	.....	.....	.....	19	Bádhí, Pádhá, Bráhma-man (6), Máli (3), Mahájan, Baniyá, Chhimbí, Rájpút, Kum-hár, Kambo, Chammár, Gaðarriá.	.....
403	Janamí	.....	1	.....	.....	.....	1	Máli	.....
404	Jánan	.....	6	.....	.....	.....	6	Máli, Chóhriá, Baniyá, Gá-jar (3)	.....
405	Jáni	.....	4	Gújar	Qureshi, Ráin (2)	.....	..	.....	.....
406	Jánki	.....	6	Mahájan, Bráhma-man.	.....	.....	4	Bráhma-man, Bhát, Baniyá (2)	.....
407	Ján Muham-mad.	.....	1	.....	Shekh	.....	..	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			CASTES IN WHICH OCCURRING.				No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.	Hindu.		Musalman.	
408	Janní.....	3	Kambo .....	.....	.....	2	Mahájan, Bráhma.	.....
409	Jáno	1	.....	.....	.....	1	.....	Juláhá
410	Ján Singh	1	Jhinwar .....	.....	.....	..	.....	.....
411	Jasmaní.....	1	Pádhá .....	.....	.....	..	.....	.....
412	Jasso	6	.....	.....	.....	6	Bádhí, Málí (2), Jhinwar, Chóhírá, Chammar	.....
413	Jassó	1	Gadarriá .....	.....	.....	..	.....	.....
414	Jaswant.....	2	Rájpút (2) ..	.....	.....	..	.....	.....
415	Játí.....	1	Gadarriá .....	.....	.....	..	.....	.....
416	Jauhrá	2	Málí	Ráin .....	.....	..	.....	.....
417	Jauhrí	2	Káith, Chammar.	.....	.....	..	.....	.....
418	Jawáhir	1	Rájpút .....	.....	.....	..	.....	.....
419	Jawáhirá	5	Gójar (3), Chammar (2)	.....	.....	..	.....	.....
420	Jawáhirí.....	7	.....	.....	.....	7	Málí (3), Jhinwar, Sunár, Chammar (2).	.....
421	Jawálá	1	Tarkhán .....	.....	.....	..	.....	.....

422	Jawāli	1	...	...	...	...	1	Bráhmaṇ	.....
423	Jawáná	1	...	...	...	...	...	.....	.....
424	Jebá	1	...	...	Shekh	.....	...	.....	.....
425	Jeban	1	...	...	.....	.....	1	.....	Rájpút.
426	Jebi	1	...	...	.....	.....	1	.....	Shekh.
427	Jebo	5	...	...	.....	.....	5	.....	Dhobi, Ráin, Jogí (2), Mi- rási, Shekh.
428	Jethá	1	...	Chammár	.....	.....	1	Chammár	.....
429	Jethí	1	...	...	.....	.....	...	.....	.....
430	Jhagrā	2	...	Kahár, Gújar	.....	.....	...	.....	.....
431	Jhandá	3	...	...	Dom, Dogar(2)	.....	...	.....	.....
432	Jhandi Sháh	1	...	...	Faqr	.....	...	.....	.....
433	Jhandó	9	...	...	.....	.....	9	.....	Ráin, Juláhá, Dom, Dogar (6).
434	Jhandú	2	...	...	Pathán, Dogar	.....	...	.....	.....
435	Jhárú	2	...	Mahájan, Ga- darriá.	.....	.....	...	.....	.....
436	Jhoti	2	...	.....	.....	.....	2	Gújar, Cham- már.	.....
437	Jhoto	5	...	.....	.....	.....	5	Gújar (3), Jhin- war, Cham- már.	.....
438	Jiá	1	...	Lohár	.....	.....	...	.....	Dogar.
439	Jián	1	...	.....	.....	.....	1	Chóhrá	.....
440	Jijo	1	...	.....	.....	.....	1	.....	.....
441	Jigar	2	...	Gújar, Jhinwar	.....	.....	...	.....	.....
442	Jimón	2	...	.....	Ráin (2)	.....	...	.....	.....
443	Jiná	10	...	.....	Ráin (2), Sunár (2)	.....	6	.....	Ráin (5), Ju- láhá.
444	Jinán	1	...	.....	.....	.....	1	.....	Dogar
445	Jindá	1	...	Sikh	.....	.....	...	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				No. of times occurring.	FEMALE.	
			CASTES IN WHICH OCCURRING.			No. of times occurring.		CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.			Hindu.	Musalman.
446	Jindān	2	.....	.....	.....	2	Chhimbī, Bādhi	.....
447	Jindā Singh ...	1	Sikh .....	.....	.....	1	.....	Dogar
448	Jindō	1	.....	.....	.....	2	Brāhman	Dogar
449	Jinī	2	.....	.....	.....	8	Sikh, Gōjar ...	Julāhā, Dom, Dogar (3), Nilgar.
450	Jinūn	2	.....	Shekh, Julāhā.	.....	...	.....	.....
451	Jio	8	.....	.....	.....	...	.....	.....
452	Jitā	1	Jāt .....	.....	.....	...	.....	.....
453	Jirā	1	Mālī .....	.....	.....	...	.....	.....
454	Jiwā	1	Brāhman .....	.....	.....	...	.....	.....
455	Jiwan	4	Bādhi, Brāh- man (2).	Rāin .....	.....	...	.....	.....
456	Jiwanā	2	Gadarriā .....	.....	Jhinwar	28	Rājput, Mahā- jan, Baniyā, Sunār, Kum- hār, Kambo, Chammār (5), Jāt, Brāh- man, Chūhrā, Gōjar (4).	Julāhā, Rāin (5), Dogar (3), Shekh.
457	Jiwani	28	.....	.....	.....	...	.....	.....

458 Jfwan Singh...	3	3	Sikh, Rājput.	.....	Jāt.....	...	.....	.....
459 Jiwāyyā	1	1	Brāhman .....	.....	.....	...	.....	.....
460 Jīwi	4	...	.....	.....	.....	4	Brāhman, Ba- niyā, Mahā- jan.	.....
461 Jot Rām	1	1	Jāt .....	.....	.....	...	.....	.....
462 Jotā	1	1	Jāt .....	.....	.....	...	.....	.....
463 Juman	1	1	Chammār .....	.....	.....	...	.....	.....
464 Jumanī	2	...	.....	.....	.....	2	Chammār.....	Rāin
465 Jumnā	1	1	Kumbhār .....	.....	.....	...	.....	.....
466 Jūnā	1	1	.....	.....	Gūjar.....	...	.....	.....
467 Kabīrī	1	...	.....	.....	.....	1	.....	Mīrāsī
468 Kādā	2	2	.....	.....	.....	...	.....	.....
469 Kāhnā	15	15	Mahājan, Jāt, Sunār (2), Nāt, Gūjar, Lohār, Kum- hār, Kambo, Jhinwar Chammār(4)	Rāin, Julāhā	Chammār .....	...	.....	.....
470 Kāhndal	1	1	.....	Dogar .....	.....	...	Mālī (3), Bādhi (2), Kumbhār, Brāhman(2), Kambo, Chammār, Sunār, Gū- jar, Jhinwar.	.....
471 Kāhni	13	...	.....	.....	.....	13	Bādhi, Rājput, Brāhman, Mālī, Mahā- jan, Gūjar, Jhinwar.	.....
472 Kāhno	7	...	.....	.....	.....	7	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			No. of times occurring.	FEMALE.		
			CASTES IN WHICH OCCURRING.				No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.			Hindu.	Musalman.
507	Kawwī	1	.....	.....	.....	1	Chammār .....	.....
508	Kesar.....	3	.....	.....	.....	3	Kahār, Gōjar (2).	.....
509	Kewal	3	Brāhman .....	.....	Brāhman, Ban-nyā.	..	.....	.....
510	Kewalā	1	Mahājan .....	.....	.....	..	.....	.....
511	Kewali	1	.....	.....	.....	1	Brāhman .....	.....
512	Kewal Rām	1	Brāhman .....	.....	.....	..	.....	.....
513	Khairātan.....	1	.....	.....	.....	1	.....	Mitrāsī.
514	Khairāti	3	.....	Rāin, Nāi, Shekh.	.....	..	.....	.....
515	Kharkū	3	Rājput, Kāith.	.....	Gōjar .....	..	.....	.....
516	Khatto	1	.....	.....	.....	1	.....	Dogar.
517	Khayālī	1	Jāt .....	.....	.....	..	.....	.....
518	Khemi	1	.....	.....	.....	1	Chohrá .....	.....
519	Khemo	3	.....	.....	.....	3	Jhinwar (2), Nimakgar.	.....
520	Khojā	1	Gōjar .....	.....	.....	..	.....	.....
521	Khudā Bakhsh	2	.....	Rāin, Gōjar...	.....	..	.....	.....
522	Khushā	1	.....	.....	Kumhār .....	..	.....	.....
523	Khushi Rām	2	Gōjar (2) .....	.....	.....	..	.....	.....
524	Khwājā	1	.....	Dogar .....	.....	..	.....	.....

557	Laeqá	1	Kambo .....	.....	.....	.....	.....
558	Lahná Singh	1	Rájpút .....	.....	.....	.....	.....
559	Lakkhá	2	Chammár .....	.....	.....	.....	.....
560	Lakkhú	1	Gújar .....	.....	.....	.....	.....
561	Lál Dás	2	Bairági .....	.....	.....	.....	.....
562	Lál Deí	1	.....	.....	.....	.....	.....
563	Lál Sháh	1	Jogi .....	.....	.....	.....	.....
564	Lál Singh	1	Rájpút .....	.....	.....	.....	.....
565	Lálú	1	Máli .....	.....	.....	.....	.....
566	Lekhráj	1	Thatherá .....	.....	.....	.....	.....
567	Lekhú	1	Gadarriá .....	.....	.....	.....	.....
568	Lolá	1	Mahájan .....	.....	.....	.....	.....
569	Madári	1	Jogi .....	.....	.....	.....	.....
570	Maddo	1	.....	.....	.....	.....	Ráin.
571	Mádhó Rám	1	Bráhma .....	.....	.....	.....	.....
572	Mádhú	1	Bráhma .....	.....	.....	.....	.....
573	Mahábír	1	.....	.....	Rájpút .....	.....	.....
574	Mahá Kanwar	5	.....	.....	.....	Máli, Gújar (4)	.....
575	Maheli	1	.....	.....	.....	Máli	.....
576	Máhlí	1	.....	.....	.....	Rájpút	.....
577	Máhtábá	2	Lohár, Cham- már.	.....	.....	.....	.....
578	Máhtábí	3	.....	.....	.....	Gadarriá, Ját, Kambo.	.....
579	Maidán	2	.....	.....	.....	.....	.....
580	Majdan	2	.....	.....	.....	.....	Shekh, Ráin.
581	Majro	1	.....	.....	.....	.....	Shekh, Mirási.
582	Mákhá	1	.....	.....	.....	Bráhma .....	.....
583	Makhdúm	1	Dogar .....	.....	.....	.....	.....
584	Makhtlí	2	Dogar .....	.....	.....	.....	.....
585	Makkábír	1	.....	.....	.....	Rájpút (2) .....	.....
586	Makkú	1	Chammár .....	.....	.....	.....	Dogar.
587	Makundá	1	Mahájan .....	.....	.....	.....	.....

TABLE I—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				No. of times occurring.	FEMALE.	
			CASTES IN WHICH OCCURRING.					CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children			Hindu.	Musalman.
588	Máldi Singh...	1	Rájpút .....	.....	.....	..	.....	.....
589	Máli	1	Rájpút .....	.....	.....	..	.....	.....
590	Máman	5	.....	Ráin (2).....	.....	3	.....	Ráin (3).
591	Mám Ráj	1	.....	.....	Rájpút .....	..	.....	.....
592	Mámún	2	.....	Dogar .....	.....	..	.....	.....
593	Máná	1	Kumhár.....	.....	.....	..	.....	.....
594	Mánan	1	.....	.....	.....	1	.....	Faqr.
595	Mangal	19	Jhinwar .....	.....	Máli, Ját .....	..	.....	.....
			Gadarría, Máli (3), Jogí, Gújar (2), Ba- niyá, Mahá- jan, Rájpút, Bráhma, Tarkhán, Kumhár, Chammár, Chúhrá.						
596	Mangalá	1	.....	.....	.....	1	Bráhma .....	.....
597	Mangalán	4	.....	.....	.....	4	Kumhár, Jhin- war (2), Chúhrá.	.....

598	Mangali.....	15	...	.....	.....	.....	.....	15	Badhi, Bráhman, Málí (3), Mcháján, Ká-hár (2), Jhinwar, Cham-már (2), Gújar, Cháhrá. Cham-már	Juláhá.
599	Mangalo	1	...	.....	.....	.....	.....	1	.....	.....
600	Mangalá	1	1	.....	.....	.....	.....	...	.....	.....
601	Mangat	1	1	.....	.....	.....	.....	...	.....	.....
602	Mangná	1	1	.....	.....	.....	.....	...	.....	.....
603	Mango	1	...	.....	.....	.....	.....	1	Jhinwar.....	.....
604	Mangtá	2	2	.....	.....	.....	.....	...	.....	.....
605	Mangti	2	...	.....	.....	.....	.....	2	Chammár (2) ..	.....
606	Mangd	1	1	.....	.....	.....	.....	...	.....	.....
607	Máni	2	...	.....	.....	.....	.....	2	Máli, Bráhma	.....
608	Mankaur	1	...	.....	.....	.....	.....	1	Gújar.....	.....
609	Máno	2	...	.....	.....	.....	.....	2	Gadarriá, Málí	.....
610	Manohari	2	...	.....	.....	.....	.....	2	Bráhma, Ba-niyá.	.....
611	Mán Singh ...	2	2	.....	.....	.....	.....	...	.....	.....
612	Manshá Deví..	2	...	.....	.....	.....	.....	2	Baniyá, Bráhman.	.....
613	Mansni	1	1	.....	.....	.....	.....	...	.....	.....
614	Manso	1	...	.....	.....	.....	.....	1	Baniyá .....	.....
615	Mándni	1	1	.....	.....	.....	.....	...	.....	.....
616	Manzúr	1	1	.....	.....	.....	.....	...	.....	.....
617	Mará	1	1	.....	.....	.....	.....	...	.....	.....
618	Mári	1	...	.....	.....	.....	.....	1	.....	.....
619	Mariam	2	...	.....	.....	.....	.....	2	Bráhma	Ráin, Juláhá.
620	Márá	8	8	.....	.....	.....	.....	...	.....	.....

TABLE I—continued.

Serial Number.	NAME.	No. of times occurring in 2946 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			CASTES IN WHICH OCCURRING.		
			No. of times occurring.	Hindu.	Musalman.	Children.	No. of times occurring.	
621	Masaniá.....	3	3	Rájpút, Kumhár.	.....	.....	..	.....
622	Masitá	2	..	.....	.....	.....	2	Shekh, Ráin.
623	Mastí	2	..	.....	.....	.....	2	Barhái, Ráin.
624	Mathrá	3	3	Bráhmañ, Jogí, Mahájan	.....	.....	..	.....
625	Mathri	4	..	.....	.....	.....	4	Baniyá, Mahájan, Jogí, Bráhmañ.
626	Matkan	1	1	Rájpút .....	.....	.....	..	.....
627	Matsaddi	7	7	Bráhmañ, Gújar (2), Rájpút, Lohár, Chhimbi, Mahájan.	.....	.....	..	.....
628	MatsaddiSingh	1	1	Rájpút .....	.....	.....	..	.....
629	Mauliá Baksh	8	8	.....	Juláhá, Sikligar, Ráin (5), Dogár	.....	..	.....
630	Mauliadiá	1	1	.....	Mirási .....	.....	..	.....
631	Mawási	1	1	Gújar .....	.....	.....	..	.....
632	Máyá Rám ..	2	2	Gújar (2) .....	.....	.....	..	.....

633	Mīhrā	3	Mahājan	Julāhā	Gūjar	..	..	Barhāt.
634	Mīhr 'Alī	1	.....	Dogar	.....	..	.....	.....
635	Mīhrān	1	.....	.....	.....	1	.....	.....
636	Mīhrān	1	.....	.....	Gūjar	..	.....	.....
637	Mīhtārī	1	.....	.....	.....	1	Sunār	.....
638	Mīrān Bakhsh.	8	.....	Rāin (3), Fa- qir, Julāhā, Barhāt, Nāf. Dom.	.....	..	.....	.....
639	Mīrā	11	Māl, Baniyā, Mahājan, (6), Gūjar Jhinwar, Chammār.	.....	.....	..	.....	.....
640	Mīro	1	.....	.....	.....	1	.....	Barhāt.
641	Mīrā	1	.....	Julāhā	.....	..	.....	.....
642	Mobāriā	1	Gūjar	.....	.....	..	.....	.....
643	Mohan	1	Thatherā	.....	.....	..	.....	.....
644	Mohanā	1	Mālī	.....	.....	..	.....	.....
645	Mohani	1	.....	.....	.....	1	Sunār	.....
646	Mohkan	1	Gūjar	.....	.....	..	.....	.....
647	Mohrā	1	Mālī	.....	.....	..	.....	.....
648	Molā	2	Tarkhān, Brāh- man.	.....	.....	..	.....	.....
649	Mor Singh	1	.....	.....	Thatherā	..	.....	.....
650	Motī	3	Thatherā	.....	.....	2	Mahājan	Rāin.
651	Muftī	1	.....	.....	.....	1	Gūjar	.....
652	Muhammād	2	.....	Rāin, Dogar	.....	..	.....	.....
653	Muhammad 'Alī.	1	.....	Julāhā	.....	..	.....	.....
654	Muhammad Bakhsh	5	.....	Rāin (3), Do- gar (2).	.....	..	.....	.....
655	Muhammaddiā.	1	.....	Jogī	.....	..	.....	.....

TABLE I—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			CASTES IN WHICH OCCURRING.				No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children	Hindu.			Musalman.
656	Muhammad Hussain.	1	.....	Râin .....	.....	..	.....
657	Muhammadf ...	1	.....	Gūjar .....	.....	..	.....
658	Muhammad Mustaqim.	1	.....	Shekh .....	.....	..	.....
659	Muhammadu...	1	.....	Dogar.....	.....	..	.....
660	Mukh Lâl	1	Mahājan .....	.....	.....	..	.....
661	Mukhtāri	3	.....	.....	.....	3	Râjpūt (3).....
662	Mukhtîârâ.....	1	Râjpūt .....	.....	.....	..	.....
663	Mukhtîârî	1	.....	.....	.....	1	Râjpūt
664	MukhtîârSingh	1	Râjpūt .....	.....	.....	..	.....
665	Mulâ	6	Baniyâ, Mahâ-jan, Brâh-man, Lohâr. Kahâr, Râjpūt. ....	.....	Baniyâ, Gūjar.	..	.....
666	Molak	2	.....	.....	.....	..	.....
667	Mâlî	4	.....	Râin, Julâhâ .	.....	2	Baniyâ, Mahâ-jan.
668	Mulla	1	.....	Dhobi .....	.....	..	.....
669	Mulo	1	.....	.....	.....	1	Brâhman
670	Mulraj	2	Brâhman .....	.....	.....	..	.....
671	Multân	1	Râjpūt .....	.....	.....	..	.....
672	Multân Singh.	1	Râjpūt .....	.....	.....	..	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				No. of times occurring.	FEMALE.	
			CASTES IN WHICH OCCURRING.			Children.		CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Hindu.			Musalman.	
697	Naino	1	.....	.....	.....	1	Rájpút .....	.....
698	Najabu'ddín...	1	.....	Faqir .....	.....	1	.....	.....
699	Najibán.....	1	.....	.....	.....	1	.....	Shekh
700	Najísan.....	1	.....	.....	.....	1	.....	Ráin
701	Naká	2	Mahájan, Gó-jar.	.....	.....	..	.....	.....
702	Nakí	2	.....	.....	.....	2	Báchi, Mahájan	.....
703	Nának	10	Káith, Máli (3), Mahájan, Tarkhán, Lobár.	.....	Rájpút, Thatherá, Cham-már.	..	.....	.....
704	Nánan	1	.....	.....	.....	1	.....	Juláhá
705	Nandá	4	Mahájan, Bráhmañ, Cham-már.	.....	Kambo .....	..	.....	.....
706	Nandi	7	.....	.....	.....	7	Máli (4), Mahájan, Bráhmañ (2).	.....
707	Nandi Rám ..	1	Bráhmañ .....	.....	.....	..	Gójar .....	.....
708	Nand Kanwar.	1	.....	.....	.....	1	Nái, Gójar, (2), Jhinwar.	.....
709	Nando	4	.....	.....	.....	4	.....	.....

710	Nand Rám ...	1	Ját.....	.....	.....	..	.....	.....	.....
711	Nandú	5	Máli (2), Bani- yá, Gaḍarriá, Gújar.	.....	.....	..	.....	.....	.....
712	Nanhá	3	Gaḍarriá, Chammár.	Ráin .....	.....	..	.....	.....	.....
713	Nanhe	1	Bráhmaṇ .....	.....	.....	..	.....	.....	.....
714	Nanhi	5	.....	.....	.....	5	Gaḍarriá, Káith.	.....	.....
715	Nanhú	1	Chammár .....	.....	.....	..	Jhinwar (2), Baniyá, Má- lí (4), Gaḍar- riá, Cham- már (3), Chohrá.	.....	.....
716	Nánki	13	.....	.....	.....	13	.....	.....	.....
717	Nánkú	7	Bádhí, Cham- már, Jhin- war (2), Choh- rá, Gaḍarriá, Gújar.	.....	.....	..	.....	.....	.....
718	Nanná	2	Bráhmaṇ, Chhimbi	.....	.....	..	.....	.....	.....
719	Náno	15	.....	.....	.....	15	Chammár, Má- lí, Gújar.	.....	.....
720	Nánon	1	.....	.....	.....	1	Máli .....	.....	.....
721	Nánú	2	.....	Ráin, Barháí.	.....	..	.....	.....	.....
722	Nándn	1	.....	Shekh .....	.....	..	.....	.....	.....
723	Naráyaná	5	Máli, Mahájan, Baniyá, Lo- hár, Cham- már.	.....	.....	..	.....	.....	.....

Ráin (7), Dho-
bi, Juláhá
Dogar (3).

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				FEMALE.			
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.			
			No. of times occurring.	Hindu.	Musalman.	Children.	No. of times occurring.	Hindu.	Musalman.	
724	Naráyani	28	...	.....	.....	.....	28	Káith, Bráhma- man (5), Chammár (3), Bádhi, Máli(3), Ga- darriá(2), Ba- niyá (4), Kahár, Ma- hajan (3), Jhinwar (3), Chúhrá, Chhimbí.	.....
725	Náráyan Singh	1	1	Sikh .....	.....	.....	..	Máli .....	.....
726	Nárdi	1	...	.....	.....	.....	1	.....	Ráin (2), Ráj- pút, Shekh.
727	Naṣiban.....	4	..	.....	.....	.....	4	.....	.....
728	Nathá	5	5	Máli (2)	Juláhá, Ráin (2).	.....	..	.....	.....
729	Nathan	5	3	Chammár (2)...	Mirási .....	.....	2	.....	Juláhá, Ráin.
730	Nathá Singh...	3	3	Thatherá (2), Kambo.	.....	.....	..	.....	.....

731	Nathí.....	3	...	.....	.....	3	Mált (2), Ga- darriá. Chammár.....	.....
732	Natho	3	...	.....	.....	3	Ráin, Shekh. Dogar.	.....
733	Nátho	1	...	.....	.....	1	.....	.....
734	Nathú	27	27	Gadarriá, Chhimbí, Lohár (4), Tarkhán, Rájpút (3), Gújar, Cham már.	Juláhá(2),Ráin (7),Jogí, Pa- thán.	...	.....	.....
735	Náthú	6	6	Máli (2), Lo- hár, Kumhár (2)	Shekh .....	...	.....	.....
736	Nathuá	2	2	Máli	Dogar .....	...	.....	.....
737	Nathú Singh...	1	1	Rájpút .....	.....	...	.....	.....
738	Naubat	1	1	Thatherá .....	.....	...	.....	.....
739	Naundi	2	...	.....	.....	2	Rájpút (2).....	.....
740	Naurang Dei .	2	...	.....	.....	2	Ját, Cháhrá	.....
741	Nauráti	1	...	.....	.....	1	Bráhma	.....
742	Nawaldí	2	...	.....	.....	2	Rájpút (2).....	.....
743	Nawá Náth ..	1	1	Jogí .....	.....	...	.....	.....
744	Nawázish	1	1	.....	Ráin .....	...	.....	.....
745	Nazar Begam .	1	1	.....	.....	1	.....	.....
746	Neká	1	1	Kumhár .....	.....	...	.....	.....
747	Neki	1	1	.....	.....	1	.....	.....
748	Neki Singh ..	1	1	Káith.....	.....	1	Bráhma .....	.....
749	Newal	2	2	Rájpút .....	.....	...	.....	.....
750	Niádar	3	3	Rájpút, Jhūn- wár, Gadar- riá.	Rájpút .....	...	.....	.....
751	Niáz	1	1	.....	.....	...	.....	.....
752	Nigáhi	1	1	.....	.....	...	.....	.....

TABLE I.—continued.

Serial Number	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
753	Nihālā	4	Lohār, Rājput, Kambo, Chammar.	.....	.....	..	.....	.....
754	Nihālī	4	.....	.....	.....	4	Gadarriā, Rāj-put, Mālī, Jhinwar.	.....
755	Nihāl Singh	2	Rājput .....	.....	Rājput .....	..	.....	.....
756	Nihāṭṭhā	1	Kumhār .....	.....	.....	..	.....	.....
757	Nilā	1	Gājār .....	.....	.....	..	.....	.....
758	Nizānu'ddīn	3	.....	Rāin (3) .....	.....	..	.....	.....
759	Nochā	1	Jhinwar .....	.....	.....	..	.....	.....
760	Nonā	1	.....	.....	Kumhār	1	.....	Rāin
761	Nōnd	1	.....	.....	.....	..	.....	.....
762	Nurā	4	.....	Rāin (3), Jogī.	.....	..	.....	.....
763	Nurān	3	.....	.....	.....	3	.....	.....
764	Nurātān	1	.....	.....	.....	1	Brāhman .....	.....
765	Nurātā	1	Lohār .....	.....	.....	..	.....	.....
766	Nurī	2	.....	.....	.....	2	.....	.....
767	Nur Muham- mad.	2	.....	Dogar, Sayyid.	.....	..	.....	.....
768	Nurā	2	.....	Dogar (2) .....	.....	..	.....	.....

769	Ode Rám	2	Bráhmañ .....	.....	.....	.....	.....	.....	.....
770	Orí	2	.....	.....	.....	Gújar	2	Bádhí .....	.....
771	Pabáfo	1	.....	.....	.....	.....	1	Jhinwar .....	.....
772	Pákhari	1	Chammár .....	.....	.....	.....	.....	.....	.....
773	Panjáb	1	.....	.....	.....	Rájpút .....	.....	.....	.....
774	Panneshari ..	1	.....	.....	.....	.....	.....	Bráhmañ .....	.....
775	Pánon	2	.....	.....	.....	.....	.....	Mahájan (2) ..	.....
776	Páras Rám ..	1	.....	.....	.....	.....	.....	Mahájan .....	.....
777	Párbati	3	Bráhmañ, Ráj- pút.	.....	.....	Máli .....	.....	.....	.....
778	Párbati	3	.....	.....	.....	.....	3	Baniyá, Mahá- jan, Bráh- man.	.....
779	Pármal	1	.....	.....	.....	.....	.....	Chammár .....	.....
780	Pármeshari ..	3	.....	.....	.....	.....	1	Bráhmañ (2), Jhinwar.	.....
781	Pársá	1	.....	.....	.....	Máli .....	.....	.....	.....
782	Pársó	1	.....	.....	.....	.....	1	Mahájan, Jhinwar.	.....
783	Partáp	1	.....	.....	.....	.....	.....	.....	.....
784	Partápá	1	Rájpút .....	.....	.....	.....	.....	.....	.....
785	Partápi	10	Jāt .....	.....	.....	.....	.....	Káith, Gadár- riá, Bráh- man (2), Ma- háján (2), Baniyá, Sikh (2), Cham- már.	.....
786	Pári	1	.....	.....	.....	.....	1	Mahájan .....	.....
787	Páru	1	.....	.....	.....	Jhinwar .....	.....	.....	.....
788	Páti	1	.....	.....	.....	.....	1	Máli .....	.....
789	Pat Rám	2	Gújar (2) .....	.....	.....	.....	.....	.....	.....
790	Fauná	1	Baniyá .....	.....	.....	.....	.....	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
791	Phaggo	1	.....	.....	.....	1	Bráhmañ .....	.....
792	Phaggú	2	.....	.....	Gôjar, Cham- már.	...	.....	.....
793	Phagwáná	4	Máti, Bádhí, Rájpút, Ka- lál.	.....	.....	...	.....	.....
794	Phinni	1	.....	.....	.....	1	Káith.....	.....
795	Phufel	1	Rájpút .....	.....	.....	...	.....	.....
796	Phufi	1	Sunár .....	.....	.....	...	.....	.....
797	Piári	1	.....	.....	.....	1	Mahájan .....	.....
798	Pir Bakhsh ..	3	.....	Ráin (2), Ju- láhá.	.....	...	.....	.....
799	Pirdiá	5	Mahájan, Tar- khán, Lohár, Gôjar.	.....	Jhinwar.....	...	.....	.....
800	Piro	2	.....	.....	.....	2	.....	Juláhá (2).
801	Piron	1	.....	.....	.....	1	.....	Dogar.
802	Pir	1	.....	Ráin .....	.....	...	.....	.....
803	Pissá	1	.....	.....	Gôjar .....	...	.....	.....
804	Prabhi	1	.....	.....	.....	1	Mahájan .....	.....
805	Prabhá	5	Bráhmañ (2)...	.....	Mahájan, Bráh- man (2).	...	.....	.....

806	Prashni	1	.....	.....	.....	1	Bráhmañ .....	.....
807	Premá	1	.....	.....	.....	...	.....	.....
808	Prem Singh	1	.....	.....	.....	...	.....	.....
809	Polá	1	.....	.....	.....	...	.....	.....
810	Puní	2	.....	.....	.....	2	Máli, Baniyá.	.....
811	Punná	1	.....	.....	.....	...	.....	.....
812	Punnú	1	.....	.....	.....	...	.....	.....
813	Póran	1	.....	.....	.....	...	.....	.....
814	Púst	1	.....	.....	.....	...	.....	.....
815	Qádir	1	.....	.....	.....	...	.....	.....
816	Qádir Bakhsh	3	.....	Ráin	Ráin .....	...	.....	.....
817	Qádir Nawáz	1	.....	Ráin(2), Dogar	Nái	2	.....	Ráin (2).
818	Qimá	3	.....	.....	Ráin	1	.....	Lohár.
819	Qimí	1	.....	.....	.....	...	.....	.....
820	Qimú	1	.....	.....	Ráin .....	...	.....	.....
821	Rádhá	2	.....	.....	.....	...	.....	.....
822	Rádhá Kishn	1	.....	.....	Mahájan, Bráhmañ.	...	.....	.....
823	Rádhí	4	.....	.....	Mahájan	4	Bráhmañ (2), Baniyá, Mahájan.	.....
824	Raghá	1	.....	.....	.....	...	.....	.....
825	Raghibír	1	.....	.....	.....	...	.....	.....
826	Rághí	1	.....	.....	.....	...	Rájpút .....	.....
827	Rahímá	3	.....	.....	.....	...	.....	.....
828	Rahíman	13	.....	Ráin, Barháí, Shekh.	.....	...	.....	Ráin (12), Jogi
829	Rahím Bakhsh	17	.....	.....	.....	...	.....	.....
830	Rahímú	1	.....	.....	.....	...	.....	.....
831	Rahímúddín	1	.....	.....	.....	...	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			No. of times occurring.	FEMALE.					
			CASTES IN WHICH OCCURRING.				Hindu.	Musalman.	Children.	No. of times occurring.	Hindu.	Musalman.
			Hindu.	Musalman.	Children.							
832	Rahimn	1	.....	Ráin .....	.....	1	.....	.....	Ráin.	.....	.....
833	Rahmat.....	3	.....	Mirási (2) .....	.....	3	.....	.....	.....	.....	.....
834	Rahmatullah	3	.....	Juláhá, Shekh, Ráin.	.....	3	.....	.....	.....	.....	.....
835	Rahmá	2	.....	.....	.....	2	.....	.....	.....	.....	.....
836	Rai Kanwar	5	.....	.....	.....	5	.....	.....	.....	.....	.....
837	Rájá	1	Rájpút .....	.....	.....	1	.....	.....	.....	.....	.....
838	Rájá Devi	5	.....	.....	.....	5	.....	.....	.....	.....	.....
839	Rájánand	1	Kumbhár .....	.....	.....	1	.....	.....	.....	.....	.....
840	Rájá Rám	3	Baqál, Mahá- jan, Baniyá.	.....	.....	3	.....	.....	.....	.....	.....
841	Ráján	7	.....	.....	.....	7	.....	.....	.....	.....	.....
842	Ráji	5	.....	.....	.....	5	.....	.....	.....	.....	.....
843	Ráj Kanwar	1	.....	.....	.....	1	.....	.....	.....	.....	.....
844	Rájá	1	Thatherá .....	.....	.....	1	.....	.....	.....	.....	.....
845	Rájo	4	.....	.....	.....	4	.....	.....	.....	.....	.....
846	Rakhi	1	.....	.....	.....	1	.....	.....	.....	.....	.....

847	Rali	1	...	.....	1	Bráhmañ .....	.....
848	Ramá	3	3	.....	...	.....	.....
849	Rámáñand ...	9	9	.....	...	Máli, Mahájan	.....
850	Rám Bakhsh...	3	3	.....	...	.....	.....
851	Rám Chand ...	2	2	.....	...	.....	.....
852	Rám Chandar.	1	1	.....	...	Bráhmañ .....	.....
853	Rám Dás	2	2	.....	...	.....	.....
854	Rámdayya ...	2	2	.....	...	.....	.....
855	Rám Deí	2	...	.....	2	Gújar (2) .....	.....
856	Rám Deví.....	6	...	.....	6	Rájpút, Bráhmañ, Kumbhár, Gújar (3).	.....
857	Rámdhan	2	2	.....	...	Kahár .....	.....
858	Rámi.....	18	...	.....	18	.....	.....
859	Rámjas.....	2	2	.....	...	.....	.....
860	Ramji Dás ...	11	11	.....	...	Bráhmañ, Kambo (2), Mahájan (2).	.....
861	Rám Kaiwar.	2	...	.....	2	Jhinwar, Gújar	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			No. of times occurring.	FEMALE.	
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
862	Ramkaran.	1	Bádhí.....	.....	.....	..	.....	.....
863	Rám Lál	5	Káith, Bráh- man.	.....	Máli (3).....	..	.....	.....
864	Rám Náth ...	1	Mahájan .....	.....	.....	..	.....	.....
865	Rámon	1	.....	.....	.....	1	Gójar .....	.....
866	Rám Parkásh.	1	Bráhma .....	.....	.....	..	.....	.....
867	Rám Parshád.	2	Bráhma .....	.....	Mahájan .....	..	.....	.....
868	Rám Partáp...	1	Bráhma .....	.....	.....	..	.....	.....
869	Rám Rakhi ...	1	.....	.....	.....	1	Chammár .....	.....
870	Rámsaran.....	9	Bráhma (2), Mahájan, Rájpút (2), Kalál (2), Gójar.	.....	Rájpút .....	..	.....	.....
871	Rám Singh ...	3	Mál, Gaḍarriá, Chammár.	.....	.....	..	.....	.....
872	Rám Sukh ...	3	Gaḍarriá, Ka- hár, Kambo.	.....	.....	..	.....	.....
873	Ramzán	4	.....	Ráin (3).....	.....	1	.....	Ráin.
874	Rangí	1	.....	.....	Gójar.....	..	.....	.....
875	Ráni	3	.....	.....	.....	3	.....	Ráin (2), Do- gar.

876	Ránjhá	1	.....	Ráin .....	.....	.....	.....
877	Ráno	4	.....	.....	.....	Gújar .....	.....
878	Ranwá	1	Gújar .....	.....	.....	.....	.....
879	Ráso	1	.....	.....	.....	.....	Dogar.
880	Ratan Dás ..	1	.....	Ját .....	.....	.....	.....
881	Ráttí	1	.....	Ját .....	.....	.....	.....
882	Razáwá	2	.....	Dogar .....	.....	.....	.....
883	Resán	1	.....	.....	.....	.....	.....
884	Richá	1	.....	.....	.....	.....	Ráin.
885	Risál	1	Bráhma .....	.....	.....	.....	.....
886	Rohí	3	Rájpút .....	.....	.....	.....	.....
887	Roliá	1	.....	.....	.....	.....	.....
888	Rorá	3	Thatherá, Sikh, Gújar.	.....	Máli .....	.....	.....
889	Rukki	1	.....	.....	.....	.....	.....
890	Rukman	1	.....	.....	.....	Chammár .....	.....
891	Rukmani	1	.....	.....	.....	Chammár .....	.....
892	Ruldú	4	.....	.....	Ráin (2)	Máli .....	.....
893	Rulhá	1	Mahájan, Chammár.	.....	.....	.....	.....
894	Ruliá	6	Jhinwar .....	.....	Gújar, Cham- már (2).	.....	.....
895	Rupán	1	Chuhará, Gújar, Chammár.	.....	.....	.....	.....
896	Rupí	1	.....	.....	.....	Gújar .....	.....
897	Ráp Kanwar ..	1	.....	.....	.....	Chammár .....	.....
898	Rupo	2	.....	.....	.....	Sikh .....	.....
899	Rustam	1	.....	.....	.....	Káith, Chohrá.	.....
900	Sábar	1	.....	.....	.....	.....	.....
901	Sábá	2	.....	.....	.....	.....	Jogi.
902	Sadámá	1	.....	.....	.....	.....	Dogar (2)
903	Sadá Rám	1	Gújar .....	.....	Bráhma .....	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				FEMALE.			
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.			
			No. of times occurring.	Hindu.	Musalman.	Children.	No. of times occurring.	Hindu.	Musalman.	
904	Saddhū	1	1	Kumbhār .....	.....	.....	2	Gūjar.....	.....
905	Saddo.....	1	1	.....	.....	.....	2	.....	.....
906	Sadiq	1	1	Dogar	Dogar .....	.....	2	.....	Shekh (2).
907	Sadiqān	2	1	.....	.....	.....	3	.....	Julāhā, Rāin(2)
908	Sādo	3	1	.....	.....	.....	1	.....	.....
909	Sadr	1	1	.....	Dogar .....	.....	1	Brāhman .....	.....
910	Sahansari	1	1	.....	.....	.....	1	.....	.....
911	Śābhā.....	2	2	Gūjar, Cham-mār.	.....	.....	1	.....	Dogar.
912	Sāhbān	1	1	.....	.....	.....	7	Baniyā (2), Gūjar (4), Mahājan.	.....
913	Śāhbī	7	1	.....	.....	.....	7	Māhī (2), Sumār, Gūjar, Cham-mār.	Julāhā, Rāin.
914	Śāhbo.....	7	1	.....	.....	.....	1	.....	.....
915	Śāhbā	1	1	Mālī .....	.....	.....	1	.....	.....
916	Sādhā	1	1	Gūjar.....	.....	.....	1	Maḥājan .....	.....
917	Sāhdā	1	1	.....	.....	.....	4	Chhimbī (2), Tarkhān, Brāhman.	.....
918	Śāub Devī ..	4	1	.....	.....	.....	1	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			No. of times occurring.	FEMALE.			
			CASTES IN WHICH OCCURRING.				Hindu.	Musalman.	Children.	CASTES IN WHICH OCCURRING.
			Hindu.	Musalman.	Children.					
945	Saudágar	8	Bráhma (3), Bádhí, Lo- hár, Mahájan, Chammár.	.....	Máli .....	..	.....	.....	.....
946	Saundán	2	Tarkhán	Ráin .....	.....	2	.....	.....	Sunár, Shekh.
947	Saundhá	2	.....	.....	.....	..	.....	.....	Dogar.
948	Saundhi	1	Kumhár .....	.....	.....	1	.....	.....	.....
949	Saundhú	1	.....	.....	.....	..	.....	.....	Lohár, Shekh.
950	Saundi	2	Kambo .....	.....	.....	2	.....	.....	.....
951	Saundó	1	.....	.....	Chammár .....	..	.....	.....	.....
952	Sáunhá	1	.....	.....	Bráhma .....	..	.....	.....	.....
953	Sáwan	1	.....	.....	Bráhma .....	..	.....	.....	.....
954	Sáwan Rám	2	Bráhma .....	.....	Bráhma .....	..	.....	.....	.....
955	Sawáyyá	2	Bári, Gújar ..	.....	.....	..	.....	.....	.....
956	Sayyidá	2	.....	Dom, Dogar ...	.....	..	.....	.....	.....
957	Sayyidi	3	.....	.....	.....	3	.....	.....	Dogar (3).
958	Sebí	13	.....	.....	.....	13	Kumhár, Ráj- pát (3), Raniyá (2), Bráhma (3), Máli (3).	.....	Lohár.
959	Sebo	1	.....	.....	.....	1	Máli .....	.....	.....

[illegible]

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.				FEMALE.			
			CASTES IN WHICH OCCURRING.				CASTES IN WHICH OCCURRING.			
			No. of times occurring.	Hindu.	Musalman.	Children.	No. of times occurring.	Hindu.	Musalman.	
979	Shibbī	28	..	.....	.....	.....	28	Káith (2), Ráj-pút, Mahájan (11), Pádhá, Bráhma (4), Tarkhán, Kumbhár, Kambo, Jhinwar, Chohrá, Gaḍarriá, Málí (2), Gújar.	.....
980	Shibbá	11	11	Baniyá (3), Mahájan, Bráhma (2), Lohár, Gújar	.....	Chammár, Gújar, Gaḍarriá.	..	.....	.....
981	Shibdiál.....	1	1	Bráhma .....	.....	.....	..	.....	.....
982	Shibsaran	1	1	Rájpút .....	.....	.....	..	.....	.....
983	Sibbī	2	..	.....	.....	.....	2	Bráhma (2)...	Dogar.
984	Sihnián.....	2	..	.....	.....	.....	2	.....	.....
985	Silhar.....	1	1	Chohrá .....	.....	.....	..	.....	.....
986	Sis Rám	1	1	Gújar.....	.....	.....	..	.....	.....
987	Sisú	2	2	Gújar.....	.....	Gújar.....	..	.....	.....
988	Sobhá Rám ..	1	1	Bráhma .....	.....	.....	..	.....	.....

989	Sobhi.....	2	...	.....	.....	2	Máli, Bráhma- man.....	.....
990	Sodhrí.....	1	...	.....	.....	1	Mahájan.....	.....
991	Sothi.....	1	...	.....	.....	1	Mahájan.....	.....
992	Soṭi.....	2	...	.....	.....	2	Maḥájan, Gô- jar.....	.....
993	Sri Rám.....	3	3	Bráhma (2)...	.....	...	.....	.....
994	Suchet.....	1	1	.....	.....	...	Bráhma, Ba- niyá, Mahájan	.....
995	Sudhrá.....	2	...	.....	.....	2	.....	.....
996	Sujáná.....	3	3	Kumhár, Jhín- war, Gújar.	.....	...	.....	.....
997	Suháni.....	1	...	.....	.....	1	.....	Juláhá.
998	Súhi.....	2	...	.....	.....	2	Gújar (2).....	.....
999	Sukhi.....	8	...	.....	.....	8	Báḥi, Bráh- man (2), Máli, Gújar (2) ...	Ráin, Dogar.
1000	Sukhma.....	1	...	.....	.....	1	Gújar.....	.....
1001	Sulá.....	2	2	Chúhrá.....	.....	...	Jhinwar.....	.....
1002	Sumeri.....	1	...	.....	.....	1	Báḥi, Máli,	.....
1003	Sundar.....	5	1	Sikh.....	.....	4	Gújar (2).	.....
1004	Sundari.....	1	...	.....	.....	1	Gújar.....	.....
1005	Sórat Singh ..	1	1	.....	.....	...	Máli, Jhinwar.	.....
1006	Surgyan.....	2	...	.....	.....	2	Sunár.....	.....
1007	Surgyan Devi.	1	...	.....	.....	1	Rájpút.....	.....
1008	Surgyani.....	3	...	.....	.....	3	Rájpút (2), Jhinwar.	.....
1009	Sorjibhán.....	1	1	Bráhma.....	.....	...	.....	.....
1010	Sórjá.....	1	1	Máli.....	.....	...	.....	.....
1011	Swáran.....	2	2	.....	.....	...	.....	.....
1012	Tabbhá.....	1	1	Chamnár.....	.....	...	.....	.....
1013	Tabhi.....	2	2	Bráhma, Ráj- pút.	.....	...	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
1014	Tábo	1	.....	Páthan .....	.....	1	Máli .....	.....
1015	Tabá	1	.....	.....	.....	..	.....	.....
1016	Tahká	1	Chammár .....	.....	.....	..	.....	.....
1017	Táján	1	.....	.....	.....	1	.....	Dogar,
1018	Tánti	1	.....	.....	.....	1	Chammár .....	.....
1019	Táru	1	Mahájan .....	.....	.....	..	.....	.....
1020	Teli	2	.....	.....	.....	2	Mahájan (2)...	.....
1021	Telh	15	Bráhmañ, Pád-há, Jhinwar, Gadarrá, Lo-hár, Baniyá, Mahájan (2), Tarkhan (2), Chammár.	.....	Bráhmañ (3), Jhinwar.	..	.....	.....
1022	Thábi	1	.....	.....	.....	1	Tarkhán .....	.....
1023	Thákur	1	Máli .....	.....	.....	..	Máli (3), Ráj-pót (3), Gadarrá, Chhimbí	.....
1024	Thákuri	15	.....	.....	.....	15	(2), Bráhmañ (3), Sikh, Káith, Gójar.	.....

1025	Thakurā	3	3	Bādhi, Kumhār, Gōjar.	.....	.....	1	Mālī	.....	.....
1026	Thani	1	1	.....	.....	.....	.....	.....	.....	.....
1027	Tholā	1	1	Mahājan	.....	.....	.....	.....	.....	.....
1028	Tiḍā	2	2	Mahājan, Gō-jar.	.....	.....	.....	.....	.....	.....
1029	Tilokā	1	1	Rājput	.....	.....	.....	.....	.....	.....
1030	Tirā	1	1	Chūhā	.....	.....	.....	.....	.....	.....
1031	Tol	1	1	Rān	.....	.....	.....	.....	.....	.....
1032	Totā	2	2	Chhimbī, Gō-jar.	.....	.....	.....	.....	.....	.....
1033	Toniā	1	1	Baniyā	.....	.....	.....	.....	.....	.....
1034	Tullā	2	2	.....	.....	Jāt	.....	.....	.....	.....
1035	Tulli	2	2	Rān, Barhāi	.....	.....	.....	.....	.....	.....
1036	Tullī Rām	1	1	.....	.....	.....	.....	.....	.....	.....
1037	Tulsān	12	12	Gōjar	.....	.....	.....	.....	.....	.....
1038	Tulsi	1	1	.....	.....	Gōjar	.....	.....	.....	.....
1039	Tulsi Rām	1	1	Brāhman	.....	.....	.....	.....	.....	.....
1040	Tingal	2	2	Mālī, Rājput	.....	.....	.....	.....	.....	.....
1041	Toti	2	2	Mālī	.....	.....	.....	.....	.....	.....
1042	Uḍā	2	2	Nāi, Lohār	.....	.....	.....	.....	.....	.....
1043	Uḍal	1	1	Gōjar	.....	.....	.....	.....	.....	.....
1044	Uḍam Singh	1	1	Rājput	.....	.....	.....	.....	.....	.....
1045	Ude Rām	2	2	Brāhman	.....	Gōjar	.....	.....	.....	.....
1046	Udhū	2	2	Brāhman, Gō-jar.	.....	.....	.....	.....	.....	.....

TABLE I.—continued.

Serial Number.	NAME.	No. of times occurring in 2846 names.	MALE.			FEMALE.		
			CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
			Hindu.	Musalman.	Children.		Hindu.	Musalman.
1047	Ūdī	2	Gōjar, Cham-mār.	.....	.....	..	.....	.....
1048	Udiā	2	Māli .....	.....	Gōjar .....	..	.....	.....
1049	Udmī	10	Māli (2), Chhīmbi, Ga-darriā, Bā-dhi, Gōjar(2), Cham-mār (2).	.....	.....	1	Baniyā .....	.....
1050	Ugdī	6	Bādhi, Chhīm-bi, Lohār, Gōjar.	.....	.....	2	Brāhman, Jhinwar.	.....
1051	'Umar-dāz ..	1	.....	Rāin .....	.....	..	.....	.....
1052	'Umdā	1	Rājput .....	.....	.....	..	.....	.....
1053	'Umdān	1	.....	.....	.....	1	.....	Rājput.
1054	'Umrāo Singh.	1	Rājput .....	.....	.....	..	.....	Rāin, Dogar.
1055	'Umrī	2	.....	.....	.....	2	.....	.....
1056	Utmī	2	.....	.....	.....	2	Brāhman, Ba-niyā.	.....
1057	'Uzna	3	.....	Rāin .....	.....	3	.....	Rāin (3).
1058	Wali Muham-mad.	1	.....	Rāin .....	.....	..	.....	.....

1059, Wazirā	7	7	Mālī (2), Bā- dhī, Kum- hār, Mahā- jan, Gūjar.	Rāin .....	.....	..	.....	.....
1060 Waziran	1	..	.....	.....	.....	1	.....	Pathān
1061 Waziro	4	..	.....	.....	.....	4	.....	Jogī, Mirāsī(2), Rāin.
1062 Yārā	1	1	.....	Rāin .....	.....	..	.....	.....
1063 Yārā	1	1	.....	Rāin .....	.....	..	.....	.....
1064 Zāhirā	1	1	Mālī .....	.....	.....	..	.....	.....
1065 Zāhirā	1	1	Chammār	Dhobi, Rāin, Jogī, Mirāsī, Shekh.
1066 Zebo	5	5	Lohār
1067 Zinā	1	1

TABLE II.

Names of Hindus.

- | | |
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| <ol style="list-style-type: none"> 1. Common Objects in Daily and Domestic Life. 2. Mythological Objects. 3. Heavenly Objects. 4. Accident of Birth. 5. Mental Qualities. 6. Habit of Body. 7. Outward Personal Peculiarities. 8. Animals. 9. Birds. 10. Reptiles. | <ol style="list-style-type: none"> 11. Fish and Marine Animals. 12. Insects. 13. Trees. 14. Flowers. 15. Fruits. 16. Herbs. 17. Plants. 18. Precious Stones. 19. Precious Metals. 20. Trades, Professions and Occupations. 21. Miscellaneous Words. |
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WHENCE DERIVED : 1, from Common Objects in Daily and Domestic Life.

Serial Number.	FORM.			SENSE.		
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
1	Āgā	Āgi R, Āg S, M.	Āgo.....	Āgā	Fire	Fiery.
2	Chhāpā	Chhāpā S, L; Chhāpe R, S, M.	Chhāpā	Chhāpā	Stamp, seal, signet.....	Leader: consequential: unchangeable, resolved.
3	Chirāghā ...	Chirāgh S, M....	Chirāgho	Chirāghā ...	Lamp.....	Lovely: an only son: jolly, pleasant com- panion.
4	Gendā	Gendā R, S, M.	Gendān, Gendī...	Gendā	Ball	Matter of fact: precise in statement: exact.
5	Gudār !.....	Gudar S, M; Gudrī R, L.	Gudrā	Gudrā	Rag	Miserly, grasping.
6	Jhandā	Jhandā S, M ...	Jhandō	Jhandā	Flag, banner	Skilled: honored: famed.
7	Moharā.....	Mohar S, M, L. .	Moharō	Moharā	Seal, stamp	Influential: rich. <i>In</i> <i>fem.</i> well-dressed: re- spected: of sound com- mon sense.
8	Sandūrā ...	Sandūr R, S, M..	Sandurān, San- dūro.	Sandūrā.....	Red-lead, red paint ...	Watchful of advantage: persevering.
9	Shakkrā ...	Shakkar R, S, M.	Shakkrān, Shak- kro.	Shakkrā.....	Sugar.....	Well-spoken; friendly.
10	Sūjā	Sūjā S, M; Sūji R.	Sūjō	Sūjā	Gimlet, borer; needle..	Prying, spying: Paul Pry.

NOTE.—S. Singh, M. Mall, R. Bām, Bi. Rai, C. Chand, L. Lāl.

WHENCE DERIVED : 2, from Mythological Objects.

Serial Number.	FORM.				SENSE.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
11	Ambā.....	Ambā S, M; Ambādittā.	Ambo, Ambān....	Ambā	The mother (Jagat-ambā): Durgā.	Mother-given: born by the grace of Durgā.
12	Birjā	Birjā S, M.	Birjo	Birjā	Braj, Vraja: Country about Mathurā where Kṛishna passed his boyhood.	Quiet; upright.
13	Deotā	Deotā S, M.....	Devī .....	.....	God; Goddess	Quiet, upright: beyond reproach.
14	Durgā	Durgā S, M, R; Durgādittā.	Durgo, Durgān, Durgi.	Durgā	The mother, Durgā ...	Durgā-given: born by the grace of Durgā.
15	Dūtā	Dūt S, M.....	Duto, Dūtān ...	Dūtā	Varan ká dūt: Varu- nā's messenger: God's messenger.	Peace-maker.
16	Garuṣ	Garuṣ S, M.....	.....	.....	Garuda, the king of the birds, and the chariot of Vishnu? <i>Ardea argala</i> .	Honored.
17	Kaṇthā.....	Kaṇth S, M, R...	Kaṇtho	Kaṇthā.....	Nīlkanth, the blue Indian jay and chariot of Rāma Chandra <i>Coracias Indica</i> .	Honored.

18	Lakshá	Lakshá S, M, R. Lakshí R.	Lakshán	Lakshú	Lakshmi, goddess of wealth.	The knack of wealth; acquisitive; giver of advice to all: general friend.
19	Lálji	Lálji R, M; Lál S.	.....	Laljá	Krishna.....	Vowed to Krishna.
20	Machhlí	Machhlí R; Machhlá S, M.	Machhlán, Machhlo.	Machhlá	The Fish (matsya) Avatár of Vishnu.	Honored; fish-eater; fish-hater (chaff.)
21	Mátá	Mátá S, R, M; Mátádittá.	Mátá .....	.....	Goddess	Goddess-given: born by the grace of a goddess.
22	Sítá, Sító ...	Sítá R, S, M. ...	Sítá, Sító, Sítá....	.....	Sítá, wife of Ráma Chandra.	Quiet; inoffensive; upright; straight forward.

WHENCE DERIVED: 3, from Heavenly Objects.

23	Bijlá	Bijli S, M, R. ...	Bijlo	Bijlá	Lightning.....	Sharp, clever, quick, hasty, quick-tempered.
24	Chánd	Chánd R, S, M. ...	Chándó, Chando.	Chándá, Chandá.	Moon.....	Gentle; handsome.
25	Karká	Kark S, M, R; Kark Náth.	Karko	Karkú	Thunder	Hasty; loud-voiced; disagreeable.
26	Máhtábá ...	Máhtáb S, M. ...	Máhtábo	Máhtábá ...	Moon.....	Beautiful; liked; loved at home.
27	Súrjá	Súrj R, S, M; Súrj Balí.	Súrján, Súrjo ...	Súrjá	Sun	Strong; swaggering; well-known; true; of high birth.

NOTE.—S. Singh, M. Mall, R. Rám, B. Bai, C. Chand, L. Lál.

WHENCE DERIVED : 4, from Accident of Birth.

Serial Number.	FORM.			SENSE.	
	Male.		Female.	Diminutive.	Literal.
	Simple.	Compound.			Applied.
28	Ambá.....	Ambá, S, M; Ambádittá.	Ambo, Ambân...	Ambá	Mango
29	Buddhá	Buddhá, S, M; Buddhi R.	Buddho, Bud- dhân.	Buddhá.....	Wednesday
30	Chetá.....	Chetá S, M; Chet R.	Cheto, Chetân ...	Chetá.....	Chait
31	Itwára, Itwári.	Itwára M; Itwári M.	Itwáro ... ..	.....	Sunday
32	Kakkar	Kakkar S, M ...	Kakkri	Kakkrá	Cucumber; <i>cucumis uti-</i> <i>lissimus</i> .
33	Mangalá ...	Mangal S, M ...	Mangalo	Mangalá ...	Tuesday
34	Mangalá ...	Mangal S, M ...	Mangalo	Mangalá ...	Revelry
35	Mangalá ...	Mangal S, M ...	Mangali	Mangalá ...	Mars (planet)
36	Pahárá	Pahárá, S, M; Pahári R, L, S.	Paháro, Paháran	Pahárá	Hill
37	Sawári, Son- wára.	Sawári R; Son- wára S, M.	Sawáro	Sawárá	Monday

Born in the Mango
Season; June-July.
Born on Wednesday.
Born in Chait (March-
April).
Born on Sunday.
Born in the Cucumber
Season (June-July).
Born on Tuesday.
Born on holiday.
Born under Mars.
Born in the Hills.
Born on Monday.

WHENCE DERIVED : 5, from Mental Qualities.

38	Asaná	Asán S, M.....	Asáno	Asánũ	(<i>Alisán</i>) Kindness; good offices.	Peace-maker: obliging, kindly.
39	Bahádur, Bhádár, Bahádurá, Bhádará.	Bahádur S, M; Bhádár S, M.	Baháduro, Bhá- dro; Bahádu- rán, Bhádrán.	Bahádurá, Bhádará.	Brave.	Overbearing; plucky.
40	Buddhá ..	Buddhá S, M; Buddhí R.	Buddho, Bud- dhán.	Buddhá.....	Wisdom.	Clever, learned : <i>in dím.</i> a fool.
41	Chetá	Chetá S, M; Chet S, R.	Cheto, Chetan ...	Chetá.....	Memory.....	Of retentive memory.
42	Dhiraj	Dhiraj S, M, R.	Dhirjo, Dhirján.	Dhírjá	Patient.....	Patient.
43	Dilerá	Diler S, M, Dilerí R.	Dilero, Dilerán..	Dilerá	Brave.	Brave.
44	Hetá	Het R, S, M, L.	Heto	Hetá	True love (<i>hit</i>).....	Sociable, friendly; universally loved.
45	Himmat ..	Himmat R, S, M.	Himto, Himtán..	Himta	Spirit; pluck	Spirited : high-minded.
46	Hoshiará ..	Hoshiará S, M; Hoshiári R.	Hoshiáro	Hoshiárá ...	Wide awake	Careful; sharp.
47	Jhagar ..	Jhagar S, M; Jhaggrí R.	Jhaggo, Jhagg- rán.	Jhaggrá ...	Quarrelsome.	Quarrelsome.
48	Machal	Machal S, M. ...	Machlo	Machlá	Sulky	Sulky; perverse; obstin- ate.
49	Magrá	Magrá S, M; Magar S, M; Magrí R.	Magro	Magrá	Sulky.	Sulky; procrastinating.
50	Melápá	Meláp R, S, M...	Melápo, Melápán.	Melápá	Friendly.	Pleasant-spoken; make quick to friends; sociable.
51	Sewá	Sewá R, S, M. ...	Sewi	Sewá.....	Worship	Obedient.
52	Sítal	Sítal S, M, R. ...	Sítlá	Sítlá	Quiet.....	Quiet; inoffensive.

NOTE.—S. Singh, M. Mall, R. Rám, Bi. Bai, C. Chand, L. Lál.

WHENCE DERIVED : 6, from Habit of Body.

Serial Number.	FORM.			SENSE.	
	Male.		Female.	Diminutive.	Literal.
	Simple.	Compound.			
53	Bārḥā, Būdhā.	Bārḥā S, M; Būdhā S, M.	Bārḥān, Būdhān, Būḥiā.	Bārḥā, Būdhā.	Habit of gulping.....
54	Kharkā.....	Khark S, M.....	Kharko, Kharkān	Kharkā.....	Punjabi, <i>burh burh</i>
55	Rogā, Rogī.	Rog S, L, M.....	Rogan	Rogā.....	<i>karnā</i> , to cough up phlegm : to gulp. Quarrelsome. Weakly, ailing.

WHENCE DERIVED : 7, from Outward Personal Peculiarities.

56	Barḥannā.....	.....	.....	.....	Long-eared.....	Long-eared.
57	Barpetā.....	.....	.....	Barpetā.....	Pot-bellied.....	Greedy; pot-bellied; wise; full of resource.
58	Baunā.....	Baunā S, M; Baune L.	Baunī	Baunā	Dwarf	Short; clever.
59	Bulandā	Bulandā M; Buland S.	Bulando	Bulandā ..	Tall	Tall; projecting teeth.
60	Burā, Būr.....	Būrā S, M; Būr S, M.	Būrān	Būrā	Crop-eared	Short-eared; crop-eared; only surviving child.
61	Chhajjā.....	Chhajjā S.....	.....	Chhajjā.....	Long-beard	Long-beard.
62	Chhoṭā	Chhote R, S, M; Chhoṭā S, M.	Chhoto	Chhoṭā	Small, short	Short.

63	Ganjá.....	Ganjá S, M; Ganj L.	Ganjo	Ganjú	Bald	Bald-headed: unsuccessful.
64	Kubrâ, Kubbâ.	Kubrâ S, M; Kub- bâ S, M; Kubre S, M.; Kubbe S, M, L.	Kubro, Kubbo... Lamkannî; Lamkanno. Lamnakkhi; Lamnakkho	Kubrâ, Kubbâ. Lamkannâ.. Lamnakkhâ.. Langrâ	Hunchback	Hunchback; untrustworthy.
65	Lamkannâ..	.....	.....	.....	Long-eared	Long-eared.
66	Lamnakkhâ.	.....	.....	.....	Long-nosed	Long-nosed.
67	Langrâ	Langrâ S, M; Langar L.	Langro	Langrâ	Lame	Lame; bad adviser; untrustworthy.
68	Lâlâ... ..	Lâlâ S, M.....	Lâlo	Lâlâ	Maimed.....	Maimed; lame; useless.
69	Rûpâ	Rûp L, R, S, M.	Rûpân, Rupo.....	Rûpâ	Beauty	Handsome
70	Sitlâ	Sitlâ S, M.	Sitlân, Sitlo.....	Sitlâ	Small-pox	Pock-marked.
71	Sohanâ	Sohan S, M.	Sohanî	Sohanâ	Beauty	Handsome; beautiful.
72	Sundar	Sundar, S, M, L..	Sundro	Sundrâ	Beautiful	Handsome; pretty.
73	Surkhâ	Surkhâ S, M.....	Surkho, Surkhân	Surkhâ	Red: red-dyed clothes.	<i>In masc.</i> red-cheeked; deceitful; boaster; swaggerer: wrapt up in self. <i>In fem.</i> shameless liar.

WHENCE DERIVED: S, from Names of Animals.

74	Bâghâ	Bâgh S, M.	Bâghnî	Bâghnûn ...	Tiger	Ambitious; generous, extravagant, careless.
75	Bheriâ .....	.....	.....	.....	Wolf	Greedy.
76	Billâ	Billâ S, M.	Billo, Billi	Billâ	Cat.....	Watchful of opportunity; selfish; disagreeable.

NOTE.—S. Singh, M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED : 8, from Names of Animals—continued.

Serial Number.	FORM.			SENSE.	
	Male.		Dæminutive.	Literal.	Applied.
	Simple.	Compound.			
77	Chúhá	Chúhá S. M. ...	Chúhí	Rat	Cowardly; small-mouthed, rabbit-mouthed, small-faced.
78	Gaindá	Gaindá R. S. M. L.	Gaindú	Rhinoceros	Very sharp; clever.
79	Hanunán	Hanunán S. M.	Bandrá	Monkey	Greedy; thievish; gaining advantage by swagger or bounce; ungrateful.
80	Hirná	Hiran S. M.	Hirnó	Deer	Pretty; timid; fair-weather friend.
81	Kastúrá	Kastúrá S. M. ...	Kastúrá, Kastúro.	Musk deer	Sound adviser; pleasant; pleasant-spoken; fast friend, sincere friend.
82	Langúr .....	.....	Langúro	Black-faced Monkey ...	Shameless; a person with a history; a timid bad person.
83	Mirgá	Mirg S. M.	Mirgo, Mirgán ...	Antelope	Pretty; good looking; covered; timid; selfish.
84	Sherá	Sher S. M.	Sherní	Tiger	Ambitious; plucky; generous.

WHENCE DERIVED : 9, from Names of Birds.

85	Baglá.....	Baglá Bhagat ...	Bagli, Baglá, Bhagatni.	.....	Heron	Hypocrite.
86	Chirá.....	Chirá S, M; Chirf. R.	Chirá, Gauráyá.	Chirú	Sparrow.....	Fair-weather friend.
87	Mor	Mor S, M.	Morân, Moro, Mori, Morû.	Mornú	Peacock	Learned, clever; sedate; silently observant.
88	Sâras	Sâras S, M.	Sarsân, Sarso ...	Sarsû	Heron ...	Crafty; watchful of advantage.
89	Shikkrâ ...	Shikkar S, R, M.	Shikkrân, Shik- kro.	Shikkrû ...	Sparrow-hawk	Selfish.
90	Totâ	Totâ S, M.	Totî, Totân	Totû	Parrot	Ungrateful.

WHENCE DERIVED : 10, from Names of Reptiles.

91	Ajgar	Ajgar S, M. ...	Ajgarân, Ajgaro.	Ajgarû.....	Python	Gormandizer; lazy; slow; slow and sure; silent and sure; just but merciless.
92	Chhipkali ...	Chhipkal S, M...	Chhipkalân, Chhipkali, Chhipkalo.	Chhipkalû....	House-lizard	Watchful of advantage; greedy; selfish.
93	Magrâ	Magar S, M, R...	Magro, Magrân, Magri.	Magrû.	Alligator.....	Watchful of advantage; selfish; wicked.
94	Mendak.....	Mendak S, M. Mendki R.	Mendki, Mendko, Nihango, Nihan- gâ, Nihangî.	Mendkû.....	Frog	Idle.
95	Nihangâ ...	Nihang S, M. ...		Nihangû. ...	Crocodile	Fearless; careless; impudent; shame- less; impetuous.

NOTE.—S. Singh, M. Mall, R. Bâm, Bi. Rai, C. Chand, L. Lâl.

WHENCE DERIVED: 11, from Names of Fish and Marine Animals.

Serial Number.	FORM.				SENSE.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
96	Kachhwá ...	Kachhwá S, M; Kachhwe R.	Kachhwi, Kachh- wán, Kachho.	Kachhú.....	Tortoise, Turtle	Fat; idle; slow; un- fortunate.

WHENCE DERIVED: 12, from Names of Insects.

97	Bhaurá ...	Bhaurá S, M....	Bhauro	Bhaurá ...	Beetle: bumble-bee ...	Wanderer; rolling stone; changeable.
98	Dáns .....	.....	.....	.....	Gadfly; horse-fly	Evil-minded; untrust- worthy; disliked; hated; backbiter.
99	Dímak .....	.....	.....	.....	White-ant	Hypocrite; smooth- faced cheat; blood- sucker; Shylock.
100	Ghun .....	.....	.....	.....	Weevil	Secret miser; under- hand thief.
101	Jugná, Jug- ní.	Jugná R, S, M; Jugní R, S, M.	Jugná, Jugní, Jugno.	Jugná	Freely	Beautiful; only son; liked, beloved; change- able; weak of will.
102	Ján, Ján ...	.....	.....	Ján, Ján ...	Louse when dormant: hair-louse.	Dirty habits; selfish; fair-weather friend; secret petty thief.
103	Jánká.....	.....	.....	Jánk	Louse when dormant: hair-louse.	Dirty habits.
104	Líkh .....	.....	.....	Líkh, Líkho	Louse when active: hair-louse: nit.	Dirty habits; watchful of advantage; patient of opportunity.

105	Machhar ...	Machhar S, M ...	Machhro ...	Machhrú ...	Mosquito	Troublesome.
106	Makorâ :.....	Makorâ S, M; Makorî R.	Makorân, Ma- koro	Makorû	Big black ant	Selfish; miserly; provi- dent.
107	Makrâ	Makrâ S, M.....	Makrân, Makro..	Makrû	Spider	Tall and lean; uncertain temper; quarrelsome but not spiteful.
108	Pissâ, Pissû.	Pissâ S, M; Pissû S, M.	Pisso	Pissû	Flea	Clever thief; suspected.
109	Tiddâ.....	Tiddâ S, M	Tiddo, Tiddân Tiddi.	Tiddâ.....	Grasshopper	Thin and active; fear- less; regardless of con- sequences; fool-hardy.

WHENCE DERIVED: 13, from Names of Trees.

110	Bargâ.....	Bargâ, R, S, M	Bargân, Bargo..	Bargû	Leaf	Vain & proud; concealed.
111	Batâ	Batâ S, M.....	Bâte, Bâto	Bâtû... ..	Tree	Strong, stout: opin- ionated; immovable; obstinate.
112	Drekâ	Drekâ S, M	Dreki, Dreko ...	Drekû	Dhrek, Dhurek and Bakâyan: <i>melia</i> ?	Unstable; unreliable.
113	Harâbansâ, Harbans.	Harbans S, M ...	Harbanso	Harbansû ...	Green bamboo.....	Weak; easily led; gree- dy; bribe-taker; care- less of consequences.
114	Lakkar	Lakkar S, M. ...	Lakkri	Lakkrû	A log of wood	Determined; obstinate; inflexible; a person of a single idea.
115	Nimâ	Nimâ M; Nim S.	Namoli	Namolû.....	The <i>nâm</i> tree: <i>melid</i> <i>composita</i> .	Unstable; unreliable; bitter; sarcastic. <i>In fen.</i> and <i>dim.</i> from the fruit: sweet, plain-spoken.
116	Pîpal, Piplâ.	Pîplâ S, M; Pî- pal S, M	Pîpli, Pîplo	Pîplû	The <i>pîpal</i> tree: <i>ficus</i> <i>religiosa</i> .	Honored.

NOTE.—S. Singh, M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED : 14, from Names of Flowers.

Serial Number.	FORM.			SENSE.		
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
117	Belá	Belá S, M; Beli R.	Belán, Belri.....	Belrá	A jasmine.....	Upright; respected.
118	Chamelá ..	Chamelá S, M; Chamel R, M.	Chamelán, Chameli.	Chamelá ..	A jasmine: <i>nichelia</i> ?..	Upright; trustworthy.
119	Champá, Chambá.	Champá R, S, M; Chambá R, S, M.	Champán, Cham- bán.	.....	A jasmine: <i>nichelia</i> <i>champaca</i> .	Straight forward; beautiful.
120	Gendá	Gendá R. S. M..	Gendán, Gendi..	Gendú	Marigold: <i>tagetes erecta</i>	Matter of fact: <i>in fem.</i> a pretty fool; a mere doll.
121	Gulábá	Gulábá M; Guláb S, Ri.	Gulábán, Gulábo, Gulábi.	Gulábá	A rose	An only child; trust- worthy; cheerful.
122	Keorá	Keorá S, M.	Keorán, Keoro, Keori.	Keorú	A strong-scented flow- er: <i>pandanus</i> <i>odoratissimus</i> .	Clear-sighted: straight forward; peace maker
123	Maltá.....	Maltá S, M.	Malti, Malto, Máltá.	.....	A jasmine: <i>aganosma</i> <i>Roxburghii</i> .	Liked; respected; high- ly estimated.
124	Motiýá .....	.....	.....	.....	A jasmine: <i>jasminum</i> <i>sambac</i> .	Straight forward; mat- ter of fact; respected
125	Phol, Pholá Pholi.	Phol C, S, M; Pholá M; Phó- li R.	Pholán, Pholó...	Pholá, Phul- lá.	Flower; blossom.	Extravagant; beauti- ful; pretty.

126	Sadāsohágá. Sodāsohág S	Sadāsohágán; Sadāsohágo. Suriymukhán, Suriymukho.	Sadāsohágú. Suriymukhú.	White shoe-flower : <i>Hibiscus pheniceus</i> . Sunflower : <i>helianthus annuus</i> .	Prosperous ; fortunate. Well-spoken : clean-handed.
127	Suriymukh....

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WHENCE DERIVED : 15, from Names of Fruits.

128	Bádám, Bádámá.	Bádám S, M. ...	Bádámá, Bádámou. Khajúr, Khajúrú.	Badámú..... Khajúrú ...	Almond: <i>terminalia catappa</i> . The date palm	Straight forward ; candid ; quick-tempered. Even-tempered ; sweet-tempered.
129	Khajúrú ...	Khajúrú S, M. ...	.....	.....	.....	Mediocre ; even-tempered ; double-faced.
130	Imliá	Imlá S, M.	Imlí, Imlo.....	Imlá	Tamarind	Dangerous ; evil-minded ; evil adviser ; back-biter.
131	Lasúrú	Lasúrú S, M. ...	Lasúrún.....	Lasúrú	A glutinous fruit : <i>cordia myxa</i> .	Kindly ; good-natured ; sweet-tempered.
132	Sewá	Sewá R, S, M....	Sevī	Seṭ	Apple.....	.....

WHENCE DERIVED ; 16, from Names of Herbs.

133	Baingan ...	Baingan S, M, R.	.....	.....	Egg-plant : <i>brinjal</i> : <i>Solanum melongena</i> .	Useless ; bad ; beloved ; big-testicled.
134	Iláchá	Iláchá S, M ; Ilá-chí R.	Iláchán, Ilácho...	Iláchú	Cardamom	Kindly ; willing ; sound adviser.
135	Kakkar	Kakkar S, M. ...	Kakkri	Kakkrú	A cucumber : <i>cucumis uttissimus</i> .	Useless ; mediocre ; second-rate.

NOTE. —S. Singh, M. Mall, R. Rám, Ri. Rai, C. Chand, L. Lál.

WHENCE DERIVED : 16, from Names of Herbs—continued.

Serial Number.	Form.			Diminutive.	Literal.	Sense.
	Male.		Female.			
	Simple.	Compound.				
136	Kapásá	Kapásá S, M. ...	Kapásó, Kapásán.	Kapású	Cotton plant	Useful; handy; true friend.
137	Karelá	Karelá S, M.....	Karelán, Karelo.	Karelú	A bitter vegetable: <i>momordica charanta</i> .	Pock-marked; untrustworthy.
138	Karilá	Karilá S, M.....	Karilán, Karilo.	Karilú	Caper-bush: <i>capparis aphylla</i> .	Back-biter; unsafe; candid friend.
139	Marwá	Marwá S, M.....	.....	.....	Sweet marjoram	Respected; kindly; safe adviser.
140	Mattrá	Mattrá S, M.....	Mattrán, Mattro.	Mattrú	Pea	Fair, just; upright; peace-maker.
141	Mirchí, Mirchá.	Mirchá S; Mirchí M.	Mirchán, Mircho, Mirchí.	Mirchú	Pepper: <i>capsicum frutescens</i> .	Sharp, clever; wicked; quarrelsome.
142	Pipal, Piplá.	Pipal S, M; Piplá S, M.	Piplí, Pipló	Piplú	Long pepper: <i>piper longum</i> .	Bad-tempered; quarrelsome; peevish; pepery; back-biter.
143	Singhárá ...	Singhárá S, M...	Singhárán, Singháro.	Singhárú ...	Water chestnut, caltrop: <i>trapa bispinosa</i> .	Slow; candid; simple.
144	Sukhdarshan.	Sukhdarshan S, M	Sukhdarsní, Sukhdarsno.	Sukhdarsnú.	<i>Amurtyllis zeylanicum</i> : antidote for ear-ache.	Jolly, pleasant; boon companion; only son.
145	Tulsá	Tulsá S, R, M: Tulsí R.	Tulsí, Tulso	Tulsú	Sweet basil: <i>ocimum sacrum</i> .	Honored; respected.

WHENCE DERIVED : 17, from the Names of Plants.

146	Anájá	Anájá M; Anáj R, S, M.	Anájān, Anájo...	Anájú	Grain.....	Fair; honest; just.
147	Belá	Bel S, M; Bel, R.	Belān, Belrī	Belrū	Creeper.....	Inoffensive; useful; resourceful.
148	Bhutṭá	Bhutṭá S, M. ...	Bhutṭān, Bhutṭo	Bhutṭū	Indian corn	Untrustworthy; occa- sionally useful.
149	Dháná, Dhā- nī	Dháná S, M.	Dhánān, Dhāno.	Dhánū	Rice plant	Mediocre; fair complex- ion; useful; time- server; revengeful; severe.
150	Gandam. Gandamā.	Gandam S, M ...	Gandamān	Gandamū ...	Wheat	Mediocre; fair complex- ion; useful; time- server.
151	Supárá	Supárá S, M; Supári R.	Supáran	Supárū	Betel-nut	Extravagant.

WHENCE DERIVED : 18, from Names of Precious Stones.

152	Hirā	Hirā, S. M. L. ...	Hirān, Hir, Hiro, Hiriā.	Hirū	Diamond	True; correct; sound; determined; resolved; unchangeable.
153	Jawáhirā ...	Jawáhir, R, S, M, L.	Jawáhirān, Ja- wáhiro	Jawáhirū ...	Jewels	Superior; clever.
154	Lál.....	Lál, R, S, M. ...	Lálān, Láló	Lálu	Ruby.....	Superiority of mind or body.
155	Motī	Motī, R, S, M, L.	.....	.....	Pearl	Upright; straight for- ward; truth-loving.

NOTE.—S. Singh, M. Mall, R. Rām, R. Rai, C. Chand, L. Lál.

WHENCE DERIVED : 19, from Names of Precious Metals.

Serial Number.	FORM.			SENSE.	
	Male.		Female.	Diminutive.	Literal.
	Simple.	Compound.			
156	Rôpá.....	Rôp, L. R. S. M.	Rôpo, Rupán ...	Rôpá.....	Silver.....
					Fair; upright.

WHENCE DERIVED : 20, from Names of Trades, Professions and Occupations.

157	Dâgi .....	.....	Dâyan .....	.....	Exorcist; wizard, witch	Witch; wizard.
158	Dâsâ	Dâs, R. S, M. ...	Dâso, Dâsân.....	Dâsâ	Servant.....	Obedient.
159	Dastârâ.....	Dastûrâ, S. M; Dastûrî R.	Dastôro.....	Dastûrâ.....	Custom.....	Acquisitive; thievish.
160	Râjâ	Râjâ, R. S, M, L. Râni.	Râjo, Râjân, Râni.	Râjkanwar..	King, queen, prince. ...	Honored.
161	Saudâgar ...	Saudâgar, S, M..	Saudâgarnî .....	.....	Merchant	Sharp; clever.
162	Shikârâ.....	Shikâr, S, M; Shikârî R.	Shikâro, Shikâ- ran, Shikârî.	Shikârânûn...	Hunter	Sponger.
163	Sipâhî	Sipâhî, S, M	Sipâhan	Sipâhâ	Soldier	Over-bearing.

WHENCE DERIVED : 21, from Miscellaneous Words.

164	Birjá	Birjá, S, M; Bir- je, R.	Birjo	Birjá	Resin (Panjábi)	One who sticks where ad- vantage is found; leech.
165	Chhedá	Chhedá, S, M; Chhedí, R.	Chhedo	Chhedá	Hole	Interfering; officious; forward.
166	Deorhá	Deorhá, S, M. ..	Deorho	Deorhá	1½ (<i>derh</i>)	Taking a share and a half; greedy; tricky.
167	Dhómá	Dhómá, M; Dhú- mi, R; Dhóm, S.	Dhūmán, Dhūmo, Dhūmí.	Dhūmá	Noise; fame	Famous.
168	Dátá	Dát, S, M	Dáto, Dútan ..	Dútá	Spy	Firebrand; backbiter; prying.
169	Fattá	Fatteh, R, S, M.	Fatto	Fattá	Victory	Respected.
170	Ganjá	Ganjá, S, M; Ganj, L.	Ganjo	Ganjá	Treasury	Rich; money-making; contented.
171	Garjá	Garj, S, M; Garz, S, M.	Garjo	Garjá	(<i>gharz</i> , Arabic) Interest, concern.	Selfish.
172	Garjá	Garj, S, M	Garjo	Garjá	Noise	Loud-voiced.
173	Hisábá	Hisáb, R, S, M, L.	Hisábo	Hisábá	Computation	Thoughtful; calculating.
174	Hukmá	Hukm, S, M, L, C.	Hukmo	Hukmá	Order	Imperious; opinionated.
175	Jagtá	Jagat, R, S, M. .	Jagto	Jagtá	The world	Clever; man of the world.
176	Jai	Jai, R, S, M. ....	.....	.....	Victory	Respected; of high au- thority in matters of daily life; reverend.
177	Jiá	Jiá, R, S, M, L. .	.....	.....	Life	Precious; beloved.
178	Juggá	Juggá, S, M; Juggí, R.	Juggo	Juggá	The age	Clever; up to the time; intelligent.
179	Jugtá	Jugat, R, S, M. .	Jugto	Jugtá	Dexterity	Clever; good manager.
180	Khazáná ..	Khazán, S, M. .	Khazáno	Khazáná ..	Treasury	Tale-bearer; mischief- maker.

NOTE.—S. Singh, M. Mall, R. Rám, Ri. Rai, C. Chand, L. Lal.

WHENCE DERIVED : 21, from Miscellaneous Words—continued.

Serial Number.	FROM.			SENSE.		
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
181	Pahārā, Pahārī.	Pahārā, S, M; Pahārī, R, L, S.	Pahāro, Pahāran	Pahārū	Hill.....	Ambitious.
182	Rachpāl ...	Rachpāl, R, S, M, L.	Rachpālo	Rachpālū ...	Protector: nourisher...	Kindly.
183	Sawāi, Sa- wāyyā.	Sawāi, S, M; Sawāyyā, S, M.	.....	.....	1½ (sawā)	A man and a quarter; honored; just.
184	Shitābā	Shitābā, S, M; Shitābī, R;	Shitābo; Shitā- bān.	Shitābū	Quickly.....	Quick, sharp.
185	Ṭikkā.....	Shitāb, S, M. Ṭikkā, S, M. ...	Ṭikko	Ṭikkū.....	(ṭikka) The mark on the forehead of the Heir to the Throne.	Only son; forward.
186	Ujāgar	Ujāgar, S, M ...	.....	.....	Bright	Famous; renowned.

NOTE.—S. Singh, M. Mall, R. Rām, R. Rai, C. Chand, L. Lāl.

A P P E N D I X.

VERSES TURNING ON THE MEANINGS OF PROPER NAMES.*

1. Ajgar, python :

*Ajgar motā mard hai, jo kūd-phānd nahūn de ;
 Jab qābū us kā pare, to jī se de mittāie.
 Ajgar is fat and moves slowly,
 But when he gets his chance he destroys utterly.*

2. Ambādittā, Goddess-given :

*Ambādittā, us ko kahte dm same paidā jo hūā ;
 Durgādittā bhī us ko minnat Ambā se jo hūā.
 They call him Ambādittā, who was born in mango-time ;
 And him Durgādittā, who came through a vow to the Mother.*

3. Anājā, grain :

*Nām Anājā bolte jo sab ke kām kare,
 Adam aur haiwān kī aur panchhī kī rachhyā kare.
 They name him Anājā, that is useful to all,
 And cares for each, be he man or beast or bird.*

4. Badāmā, almond :

*Badāmā hai karrā ; dekhen us ke hāth :
 Natājā ho mīthā, karen us ke sūth.
 Badāmā is nasty ; watch his hands :
 The result (of his advice) is good ; do as he says.*

5. Bāghā, tiger :

*Bāghā ek bahādūr hai jo sab jhuk jāen :
 Jab kahtā kī hākīm bane, to jo māngēn so lāen.
 Bāghā is a brave man, whom all respect :
 Should he become a ruler, every one gets what he wants.*

6. Bargā, leaf :

*Bargā nām jo mard hai so zāhir men bhalā hoe :
 Asiat jab jān to phir nahīn māne koī.
 Bargā is a pleasant man outwardly :
 When really understood no one trusts him again.*

7. Bel, creeper, see Belā :

* See pages 38, 39.

8. Belâ, jasmine ; creeper :

Belâ nâm ek phûl kâ, jo asal men belâ hoe :

Jabtak âkar na mile to din bhar kâte roe.

They call that flower Belâ, which is the real jasmine,
For which men sorrow all day long if they meet it not.

Belâ Bel yeh rinkte, jo dhîraj rakhen subhâo :

Kabhî sahej tûte nahîn, jo kot karoge upâo.

Belâ and Bel creep along in patient fashion,
And are not easily turned aside, though you try a thousand plans.

9. Bhaunîrâ, beetle ; bumble bee :

Bhaunîrâ nâm us purus kâ, jo ghûm-ghûm râs le :

Ek jaga baithe nahîn aur ghûm-ghûm jîve.

They call him Bhaunîrâ, who lives by travelling :
He never remains in one place and lives wandering.

10. Bherîâ, wolf :

Ik shakhs hai Bherîâ, jo naqad ko hî chhîntâ hai ;

Sab hankâte haiñ us se, par woh nahîn dar jîntâ hai.

He is Bherîâ, who is greedy of wealth ;
All drive him from it, but he fears not.

11. Bhuttâ, Indian Corn :

Bhuttâ khâne men khâib hai, aur khâte haiñ sab log :

Jo khâve us ko bahot, to peñ phâregâ rog.

Bhuttâ is nice to eat, and all men eat : (but)
Who eats much suffers for it.

12. Bijlâ, lightning :

Bijlâ Karîkâ ek haiñ ; jab bolên tab na kahên :

Jahân jahân yeh bolte, tahân hî jûte khên.

Bijlâ and Karîkâ are the same ; whatever they say is disagreeable :
And whenever they speak they are kicked.

13. Billâ, cat :

Billâ nâm us mard kâ, jo sadâ ghât men hoe ;

Jahân dekhen mâren us se, aur pâlen nahîn sab koe.

Billâ is that man who is always on the watch :
Where men see him they kill him, and none cherish him.

14. Bûtâ, tree :

Bûtâ barâ darakht hai, jo sab ko detâ chhâûn :

Ap jale hai dhûp men, aur 'aib na lâve nâûn.

Bûtâ is a great tree that gives shade to all :
He bears the sun himself and brings no evil.

15. Chamelâ, jasmine :

*Chamelâ Chamelî kahâ kartâ hai,
Asal jo kabhî na judâ kartâ hai.
They call those Chamelâ and Chamelî,
From whom none is willing to part.*

16. Chamelî, *see* Chamelâ.

17. Champâ, jasmine :

*Champâ peṛ gulâb ko sinchat sab sansâr,
Jaise Bhagwat bhagat ko sadâ kare hai pidr.
All the world cares for Champâs and roses,
As God ever loves His saints.*

18. Chhipkalî, lizard :

*Wahî dît hai Chhipkalî jo sir apne ko hilde :
Jidhar udhar ghûmte aur qâbû pare to khâe.
He is Chhipkalî, who is always on the watch,
And wanders hither and thither, and when he gets his chance he
takes it.*

19. Chûhâ, rat :

*Chûhâ us ko kahte haiñ jo chhoṭe munh kâ hoe ;
Nîṭ sab se woh ḍarâ kare aur us se ḍare na koe.
They call him Chûhâ, who has a small mouth ;
Who ever fears all, and whom none fears.*

20. Dâñs, gadfly :

*Dâñs nâm ek shakhs hai, jo sab ko de tarpe :
Ankh jaleñ aur dil bale aur chit meñ chain na âe.
Dâñs is his name, who makes all uneasy :
The eyes dislike him, the mind hates him, and the heart loves
him not.*

21. Dastûrâ, customary perquisite :

*Dastûrâ ek nâm hai, jo sab se lâbh gâhe :
Ap us se deveñ nahîñ, woh leve bind kâhe.
Dastûrâ is his name, who looks after himself :
If you do not give to him he will take without asking.*

22. Dhânâ, rice-plant :

*Dhânâ ek nâm hai, jo sab koe rakhe mân :
Ek bâr pakre gallâ, to sare nikale prân.
All respect him who is called Dhânâ :
If he once gets at the throat all life is lost.*

23. Dimak, white-ant :

Dimak nar aur nār hai, jo chipte sab ko khāñ :

Khāte khāte khāe leñ, jo jar tak kuchh na dikhāñ.

The Dimaks are men and women, who eat all they can stick to.

They eat and eat till not even the root is to be seen.

24. Drekā, Persian lilac :

Ek shakhs kā nām Drekā, jis kā nahñ hai kuchh 'aitbār :

Ek gharī meñ sau rang badle, hotā nahñ hai kisī kā yār.

He is called Drekā, in whom is no trust :

He turns a hundred shades in an hour and is no one's friend.

25. Duddhā, milk-plant :

Duddhā Duddhī ek haiñ, aur ek same ke nām :

Ek kām meñ kām ke aur dūjā bane na kām.

Duddhā and Duddhī are the same, and names for a season only :

At one time they are of some use and of none the next.

26. Duddhī, see Duddhā.

27. Durgādittā, see Ambādittā.

28. Gainḍā, rhinoceros :

Gainḍā mard kahātā hai, jo mār kabhī nahñ khāe :

Jab ulte din ā lageñ to āp se mard jāe.

He is called Gainḍā, who is never hurt :

He will only be hurt when his evil day has come.

29. Gandam, wheat :

Gandam kā ek rang hai, jo sab se rakhe sang :

Sakht narm chāhe kiā to hojāve usī dhang.

All appreciate Gandam's colour :

He gives his opinion—good or bad—as is required.

30. Gendā, marigold :

Gendā us ko kahte haiñ jo dekhan meñ thī subde :

'Atar, tel aur bās meñ kuchh nahñ kām meñ de.

They call him Gendā who is handsome to look at,

But of no use for perfume, oil or scent.

31. Hanumân, Monkey-God :

Woh mānas Hanumân hai jo khāe aur dhamkāe :

Kām nahñ us se bane, par dukh dene ko de.

He is Hanumân, who steals and swaggers over it :

He is of no use, but comes to give trouble.

32. Harbansâ, green bamboo :

Harbansâ ek nâm hai jo chāron tarāf mur jāe ;
Apnā bhakt nakhī dekhtā, jo āg mein sab jal jāe.
 They call him Harbansâ who turns to every side ;
 Who sees not his own good and is burnt in the fire.

33. Hirnâ, deer :

Hirnâ nām ek shakhs hai jo sadā rahe sab sang ;
Jab āfat ā gher le to latuk jāve kisī dhang.
 He is called Hirnâ who is your fast friend,
 Till misfortune surrounds you and then he runs off.

34. Ilāchâ, cardomum :

Ilāchâ woh murd hai jo sab kâ mitr bane ;
Burā kām kartā nakhī aur nek kare hai ghane.
 He is Ilāchâ who is friend to all ;
 He does no evil, but does much good.

35. Imli, tamarind :

Imli Imli nām hai jo sadā do-mukhā hovei ;
Achhe mein achhā bane aur khote mein khotā hovei.
 Imli and Imliâ are names for those who are ever double-faced,
 And make good and evil to appear the same.

36. Imliâ, see Imli.

37. Joik, see Joikâ.

38. Joikâ, louse :

Joikâ Joik do shakhs hai jo ek bār lag jāvī ;
Jabtak peī na bhar chuke, tabtak khūn ko khāvī.
 Joikâ and Joik are those who stick but once :
 And then until they are filled they do not let go.

39. Jugnâ, firefly :

Jugnâ nām ek shakhs kâ jo badlā kare subhāo ;
Bas us kâ chaltā nakhī par karne chāhe bad ghāo.
 He is called Jugnâ who changes his mind :
 He has no power though he would wound terribly.

40. Jūn, louse :

Nar nārī Jūn Likh hai jo khūn khainchkar khāvī ;
Khā-pīkar karke khūsh rahē aur zakhm nahī dikhāvī.
 Men and women are Jūns and Likhs who draw the blood for
 food :
 They satisfy themselves, and no one knows of the harm.

41. Kachhwâ, tortoise :

Kachhwâ rahtâ ek jaga aur dîjî ko nahîñ jâe :

Jo pakre aur le chale to mukar wahîñ de.

Kachhwâ remains in one place and goes nowhere :

Seize him and take him away, and he goes back to it.

42. Kakkar, cucumber :

Kakkar Kakkri ek haiñ jo âte thore kâñ :

Jo bahotî raghat kare to kâñ karenge tumâñ.

Kakkar and Kakkri are of little use :

Who uses them too much will die.

43. Kakkri, see Kakkar.

44. Kapâsâ, cotton :

Wahî kapâsâ bolte jo sab ke kâñ kare :

Shâdî meñ khush rang ho aur kalâ jabke mare.

They call him Kapâsâ who is of use to all :

Pleasant at a marriage and sorrowful at a funeral.

45. Karelâ, a bitter vegetable :

Karwâ Karelâ jânte aur koe nahîñ rakhte âs ;

Jab gun us kâ jânte, to har dam rakhte pâs.

They think Karelâ bitter, and consider him of no good ;

But when his value is known they keep him always by them.

46. Karâ, see Bijlâ.

47. Kastûrâ, musk-deer :

Kastûrâ ek nâm hai jo sab rakhe ânand,

Sukh dene ghatâ kare, par kadhî nahîñ de dargand.

Kastûrâ is he who pleases all,

Even at his own cost, but displeases never.

48. Keorâ, a strongly scented flower :

Keore sab 'arag bandkar garmî meñ us pîte haiñ ;

'Atar sînkhen aur tel malen aur us ke bharose jîte haiñ.

All distil Keorâ's juice to drink in the hot season ;

They smell his scent and rub on his oil, and live on his strength.

49. Khajûrâ, date-palm :

Nâm Khajûrâ ek kâ jo sab kâ mitr bane :

Nâ dukh deve aur ko, nâ âp hî dukh meñ sane.

His name is Khajûrâ who is every one's friend :

He neither gives trouble to others, nor falls into trouble himself.

50. Lakkar, a log :

Lakkar mānas ek hai, jo ekht rakhe tek :

Ek kām us se bane aur aur nahīn kuchh nek.

Lakkar is a man of one idea :

He can do one thing only and nothing else well.

51. Langūr, the black-faced monkey :

Wakt mard Langūr hai jo 'aib posht nahīn hoe :

Khāve aur dhamā bane aur dukh nahīn deve koe.

He is Langūr who does not hide his faults :

He steals and chatters and does no harm.

52. Lasūrā, a glutinous fruit :

Ek kū nām Lasūrā hai jo jahān jāe liptāe,

'Aqal bare kī mārke apnā kām karāe.

Lasūrā is his name who sticks where he goes ;

Poisoning the minds of the great he gains his own objects.

53. Likh, see Jūn.

54. Maggrā, alligator :

Maggrā nām us mard kā ki jahān pāe liptāe ;

Jabtak us kā bas chale to har gor sab khāe.

Maggrā is his name who sticks where he can ;

While his strength lasts he destroys.

55. Māhtābā, moon :

Māhtābā ek bār bhī dve mātā pās :

Sukh sampat aur gyān se pūran kare ḍs.

Once a month Māhtābā comes to his mother :

Brings pleasure and wealth and wisdom and fulfilment of desire.

56. Makorā, big black ant :

Us kā nām Makorā hai jo garmī meñ jamā kare :

Sardī meñ us ko khātā hai, jo kuchh ghar meñ ḍhare.

His name is Makorā who collects in the sunshine :

In the cold he eats what he has gathered in his house.

57. Māltā, jasmine :

Māltā Māltī haiñ nar ndrī, jo sukh dete haiñ sab ko :

Achhā karen aur achhā batāveñ, bhāl na jāveñ jo Rabb ko.

Māltā and Māltī are man and wife who please all :

Who do good, advise well, and forget not God.

58. Māltī, see Māltā.

59. Marwâ, sweet marjoram :

Marwâ nâm us se kaho, jo sukh kî bāt kahe :
Dukhwāle ko sukh kare aur dukh ko ap gahe.
 Call him Marwâ that is pleasant-spoken :
 That soothes the grieving and takes away pain.

60. Maṭṭrâ, peas :

Maṭṭrâ gol kaheḡ bāt,
Khwdh ho din khwdh ho rāt.
 Maṭṭrâ speaks gently of things,
 Be they right or be they wrong.

61. Mendak, frog :

Mendak nām ek shakhs kâ jo thorā kartâ kām :
Kam chaltā, kam kūtā aur bahot kartā drām.
 Mendak is the name of a man who does little work :
 He walks a little, jumps a little, and takes it very easy.

62. Mirchî Mall, pepper :

Mirchî Mall ek shakhs hai jo sab ko pāve dukh :
Sab mānas us se dukheñ aur kabhî na pāve sukh.
Mirchî Mall kî bāt ko pēchhe sab pachhṭe,
Kilbāt jab jāt hai to mard hosh meñ de.
 Mirchî Mall is a man who troubles all :
 All men are worried by him, and get no pleasure from him.
 All regret not following Mirchî Mall's advice ;
 When the opportunity is gone then men awake to it.

63. Mirgâ, antelope :

Mirgâ nām us shakhs kâ jo harā harā hī khāe :
Jab bālū kahñ dekh le to jat mār bhāḡ gāe.
 That man is Mirgâ who eats of good things ;
 When he sees there is nothing he runs away sharp.

64. Motiyâ, jasmine :

Motiyâ ek phūl hai jis ko lagāte log hain ;
'Atar aur tel us kâ, yāro, is jag ke bhog hain.
 Motiyâ is a flower all men plant :
 Its scent and oil, friend, are pleasures in the world.

65. Nīmâ Mall, a bitter leaf :

Nīmâ Mall kî bāt burd hai ; sab kahte hain us ko bad :
Ant kāl phal mīṭhā dekheñ khāyā karte hain us se tad.
 Nīmâ Mall's advice is disagreeable ; all call it bad :
 In the end they see its result to be good, and then they take it.

66. Phûl, flower :

Phûl nâm ek mard kâ jo bahot rang dikhldê :
Nain ko to khûsh kare, par chit men koe nahn lde.
 Phûl is the name of a pleasant man to see :
 He is pleasing to the eyes, but none takes him to his heart.

67. Pîpal, the pîpal tree ; pepper :

Pîpal per pavitr hai jo Hindû pûjên jâê :
Nar nârî pûjâ karen keh Brahmâ moksh karde.
Pîpal dekhan ko bhalâ, jo nainên ko sukh de :
Jo baste us purus se to badan jalâ dukh de.
 The Pîpal is a holy tree which Hindûs worship :
 Men and women worship it that God may give salvation.
 Pîpal is pleasant to see, and pleases the eyes : (but)
 Who uses him will suffer for it.

68. Pissâ, flea.

Pissâ kûde sab jaga aur thorâ thorâ khde :
Pattâ nahn deve kabhî, par qâbrî men de.
 Pissâ jumps everywhere and takes a little :
 He never makes a sign but comes at his opportunity.

69. Sadâsohâgâ, white Hibiscus :

Sadâsohâgâ purus hai jo sadâ rahe ânand :
Har dam bole sukh sabad aur kadhî nahn uchre gând.
 Sadâsohâgâ is the man who is always pleasant :
 He ever speaks pleasantly and never an evil word.

70. Seû, apple :

Nâm Seû aur Sewâ hai, sab se mîthe hoen :
Jo achhâ nâm ban sakhe to kâm kist kâ na khoen.
 Seû and Sewâ are pleasantest names of all :
 If the name be good then the work of none will be spoilt.

71. Sewâ, see Seû.

72. Singhârâ, water caltrops :

Singhârâ us ko kahên jo sab koe terâ jân :
Phal mîthâ jab â lage to pakki ho pachhân.
 They call him Singhârâ who is crookedest of all :
 But when his advice turns out right they understand it to be good.

73. Sherâ, tiger :

Sherâ nâm us shakhs kâ jo sab us se dar jên :
Ap khde, de aur ko, aur bahotî us se khên.
 Sherâ is his name whom all men fear :
 He takes himself and gives to others, and others profit much.

74. Sukhdarshan, amaryllis :

Sukhdarshan ek purush hai jo dekheñ chit ho chain :

Sab chit se chdheñ, us se palak na choreñ nain.

Sukhdarshan is a man whom it pleases the heart to see :

All desire him eagerly, and never take their eyes off him.

75. Supârâ, betel-nut :

Supârd jo pâve so khâve us se :

Nahñ òs kâl kî, upâve us se.

Supârâ spends as he gets :

He has no thought for the morrow, but spends at once.

76. Sârijmukh, sunflower :

Sârijmukh us ko kaheñ jo sadâ rahe khiltâ :

Durjan bhâge dûr ko aur mitr rahe miltâ.

They call him Sârijmukh that is always cheerful :

Enemies fly from him, and friends remain beside him.

77. Ṭiddâ, grasshopper :

Ṭiddâ kûde sab jaga aur hare ghâs ko khde :

Jo jal aur ghâs nahñ mile to tarap tarap mar-jde.

Ṭiddâ jumps about everywhere and eats green grass :

When water and grass fail he dies game.

78. Tulsî, sweet basil :

Tulsî kâ ek per, har jo Hindû pûjeñ sab :

Ek wasîla jânte ki mil jâtâ hai Rabb.

Tulsî is a tree all Hindûs worship,

Considering it a means of finding God.

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